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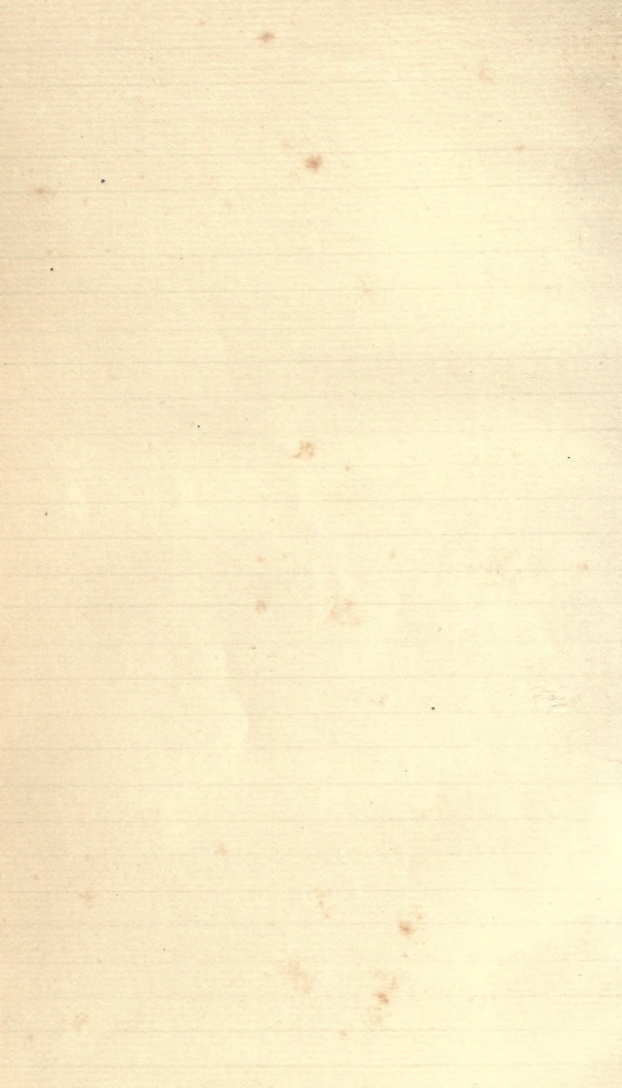
Sir John Buchanan
Clareinch











PROCEEDINGS

AT THE

Thirty-fifth Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY

CAPE TOWN, CAPE OF GOOD HOPE

HELD ON SATURDAY, THE 14TH MAY, 1864.

The Very Rev. H. A. Douglas, Dean of Cape Town, in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.
1864.

Committee :

HON. W. PORTER,
JOHN FAIRBAIRN,
HON. MR. JUSTICE WATER-
MEYER,
MR. PROFESSOR CAMERON,

GEORGE FRERE, Esq.,
(Treasurer),
W. HIDDINGH, Esq.,
S. SOLOMON, Esq.,
MR. PROFESSOR NOBLE,
MAJOR LONGMORE.

Auditors :

R. BAYLEY, Esq.,

J. C. GIE, Esq.

A True Copy:

F. MASKEW, Librarian.

REPORT.

LADIES AND GENTLEMEN,—The Committee in presenting their report of the last year's proceedings, have much pleasure in recording that, by the liberality of the inhabitants of this city, they have been enabled to complete, in a manner suited to its value and importance, their arrangements for the reception of the Library presented by His Excellency Sir George Grey, and that the "Grey Library" was opened to the public on the 23rd of April last.

The Committee have also much pleasure in congratulating the subscribers to the Library, and the public generally, upon the very valuable addition that has been made to the literary stores of this institution by the presentation of the "Porter Collection." Your Committee had more than ordinary pleasure in accepting this trust for the public; for the gentleman in whose honour it was presented, and whose name it bears, has been intimately connected with this institution ever since his arrival in the colony, and has always taken a lively interest in the welfare of the Public Library. The fund for the purchase of this useful collection of books, consisting of several hundred volumes in Law, Literature, and Science, and which in a measure fills up deficiencies hitherto existing in several departments, was raised by public subscription among the friends and admirers of Mr. Porter, as a mark of esteem for the many services rendered by him during his residence in this colony.

The books were selected by a joint committee of the "Porter Testimonial Fund" and the Library, with the

kind and able assistance of Mr. J. van Rees Hoets,—and when the collection is open to the public it will be available for use in the same manner as the other books in the Library, excepting such rare and costly works of reference as it has been usual for the Committee to withhold from the risks attendant on circulation.

The Committee are also greatly indebted to Messrs. McMillan & Co., of Cambridge, for the zeal and interest with which they have gratuitously co-operated with Mr. Hoets in the selection and purchase of the books which form the “Porter Collection.”

The accession of books during the past year has been as follows :

				Vols.
Miscellaneous Theology	...	...	...	12
Political Economy, Jurisprudence, &c.				11
Science and the Arts	...	...	...	23
Works of Amusement	...	...	...	106
Belles Lettres, &c.	...	...	...	50
History	...	...	...	49
Voyages and Travels	...	...	...	44
Biography	...	...	...	30
Miscellaneous	...	...	...	14
Total				339

Amongst them will be found several valuable works presented to the Library by the Royal Society, the Royal Geographical Society, the Society of Arts, London (through their Chairman, Wm. Hawes, Esq.), Bishop Colenso, Drs. Hutchinson and Eveleigh, George Hodgskin, Esq., of London, Edward Chiappini, Esq., of Natal, and T. B. Bayley, Esq., to all of whom the thanks of the subscribers are due.

A handsome and valuable collection of Medallions, presented by Dr. Ross, of Cape Town, calls also for

the acknowledgments and thanks of the supporters and friends of the institution.

The Treasurer's account now submitted gives the Receipts and Expenditure for the past year, showing a					
balance in hand of	...	...	...	£29	2 3
The subscriptions subsequently received				24	10 0
					<hr/>
					£53 12 3

To this may be added the proportion of the Parliamentary Grant of £600 a year, payable June 30, amounting to					
...	...	...	...	200	0 0
					<hr/>
					£253 12 3

Against which must be charged for general purposes					
...	...	...	...	60	0 0
					<hr/>
Leaving					£193 12 3

Which amount will be at the disposal of the Committee about to be appointed, for the purchase of books required to fill up the various departments of the collection.

ADDRESS.

LADIES AND GENTLEMEN,—In attempting to perform the duty which your committee has assigned to me, at this your annual meeting, I have thought that I might usefully direct your minds to what I would describe as *the Social Tendencies of Literature*. Any observant person who watches the things which are passing in the world and going on around him, must have noticed the increasing influence which printed speech is exercising, and must sometimes have asked himself to what purpose it was tending, and in what results it would end. Books of all sorts, on all subjects; magazines and serials, in all shapes, and of all prices, for men of all ranks and occupations; newspapers great and small,—enter our houses, attract our notice in the public streets, expect to travel by railroad with us when we make a journey, and well nigh insist to share our beds at night as well as our tables and our chairs by day. What does this mean? As long as literature was content to wear a grave and unobtrusive aspect, we could place it on our shelves and regard it with that calm respect which might sometimes seem to be indifference; but what are we to do now? When the vast folio is jostled out of its place by bustling little books which put in a claim for popularity, when the Classics are asking for a seat within our pockets, when *Waverley* is sold for one shilling, and some of the first authors of the day, illustrated by some of the first artists, discourse to us in “*Good Words*” for sixpence, and the book of *Common Prayer* is sold for two-pence by tens of thousands, and the events which happened

yesterday throughout the world report themselves at daylight for a penny,—it seems time that we should call this great though subtle agency before us, and request it to make known, with some explicitness, the nature of that work which it is doing, or ought to do, for nations and men. And it will not, I think, be indisposed to tell us; for freedom has been the nursery of literature, and there are no secrets in that region of openness and candour in which literature loves to dwell.

The work which literature does is wide and great. A man walks into a public reading-room, where he meets with literature in its lightest and most transitory form. He takes up the *Times*, or some other London journal, which was printed while the day was breaking, and which does not only tell him all that has taken place within the capitals and chief towns of Europe as late as last midnight, or even later, but shows him, as in a mirror, the battles which were fought and the things which were done across the wide Atlantic some week or fortnight previous, as well as the facts which the busy mails have carried from India, China, and Southern Africa within some very short and inconsiderable time. The current actions of the world are thus as in a map before him, and in a few minutes he takes in the existing state—regarded, no doubt, from an outward and superficial point of view, but still the actual and existing state—of that great whole which we call humanity. Moreover, he finds in this ephemeral thing, which will have flown like a bird and be forgotten before to-morrow, the criticisms and reflections of quick and ready minds,—hasty, and having only such worth as may belong to average and first impressions, yet not without some weight and importance,—which, observing this passing history as it moves across the stage of time, speak out opinion freely

and shout applause or condemnation. Now, we need not follow out the thoughts which such a thing of print suggests to all their consequences; but we may ask if it is more than truth to say that the minutes which the man has thus spent have made the world his country? Influences such as this, at work continually, penetrate all lands and leaven all persons, drawing all together. Kings upon their thrones, statesmen in their chambers, senates in their halls, feel them and acknowledge their power. The nations of Europe and America, through all their leading persons, acting as it were in each other's presence, and beneath the frown or the smile of each other's judgments, imbibe unconsciously each other's thoughts. And even Asia and Africa, aliens though they be in race, and thought, and feeling, are being drawn within the magic sphere of such an influence, which moves from one centre to a circumference which includes the world.

The same man, or another whose pursuits are somewhat different, walks into a public library like that in which we are now met. The books of former generations, venerable with age, look down on him from those seats of wisdom which issue the decrees by which the thoughts of men are governed. But on the table which fills the centre of the wide apartment, he sees the varied colours of those more alluring reviews and serials which court his more immediate attention, and profess to save his busy time. There on that table, within the paper covers tinged with every hue, he may get a bird's-eye glance of all that is worthiest of notice in the books which have been written throughout the world—in England, in America, in Germany, in France, and wherever else men think and write—during the last few months. That which the journal does especially for man's actions, the review performs for man's thoughts and books. History, theology, philosophy,

biography, science, art, mechanics, busy in all civilized countries, have been putting out their thoughts in writing during the year, or the quarter, or the month which is just passed. And whatever they have published to the world,—the narratives of the historian, the pictures of the biographer, the thoughts of the divine, the speculations of the philosopher, the observations and deductions of the man of science, the elaborations of the artist, the inventions of the discoverer, the creations of the poet; weighed, analyzed, dissected; turned inside out and outside in by the several minds which look at them from all sides in all conceivable aspects; criticized by the discriminating, flattered by the interested, mangled by the hostile; the cream or the scum of recent thought,—may be found there within those books of many colours, gathered and spread out before the world, by critics of all schools, and all degrees of worth or worthlessness, who, having dived into this sea of print, bring up with them to the surface the things which they regard as most to be noticed and observed in it. In fact, such is the present state of literature, and so refined and elaborate are its provisions, that as there are men who write books that the world may be amused, or edified, or elevated, or instructed, so there are men who read for the world as well as write for it; and those who are too busy or too idle to read themselves have been provided with that most useful kind of caterer, who reads or digests for them, and then hands over to them the result for good or evil of this literary digestion. Here, too, it is needless to pursue the phenomenon into all its many consequences. But it is evident that all this manifold system of review and criticism may be regarded as a vast apparatus by which the world is enabled to carry on its thoughts in simultaneous motion. The man of thought was always more or less of a cosmopolite, for

thought overleaps the barriers of time and space, and claims affinity with thought wherever it is met with ; but it remained for the present age to invent that complicated machinery which, catching up the thoughts of men as fast as they were written, and the books of men as fast as they were published, should first break them up into their main elements, and then publish them again in all civilized countries, translated into such a shape that millions should swiftly apprehend their meaning, and either at once adopt them into the substance of their own mind and understanding, or else reject them as unpalatable food, which they were not disposed to use for nourishment. If an author who publishes a book to-day knows that the world will have sat as a jury over it, and have delivered an approving or condemning verdict before half the year is over, he thinks and writes with the eyes of the world immediately upon him, and he feels, too, that he may influence the world as quickly and directly as he is himself influenced by it : so that the man of thought and the men for whom he thinks roll along the groove of thought together, each subserving the purpose of the other and moving in union to the same common end.

If from the lower levels of literature we ascend to those productions of the press which are the fruits of more careful deliberation, and aim at more permanent effects and influences, we shall find that their tendencies, if less decided and apparent, are still one and the same. It is their object, by discussion and reason, or by expression of universal feelings and emotions, to draw men into agreement on the basis of nature and truth. Indeed, books have always been a common ground on which the men of all countries have met as on a neutral territory, that, laying aside their national, political, or other differences, they may communicate their thoughts and exchange with each other the fellow-

ship of wide and universal sympathies. By means of books, the men not only of many lands and diverse origin, but of all ages, have assembled as it were within the halls of one world-embracing parliament, there to deliberate on things which touch the welfare of our race, and to express as men to men their deepest and most general emotions. "By the aid of literature," says a thoughtful writer of our own day, "across the wide seas, and from the very depths of time, men stretch out their hands to one another, being brethren in soul. If to think the same in matters of government has always been considered a stern bond of fellowship, what must be that communion which arises from agreement on matters of deeper concern than any politics, and still more perhaps from that harmony in the lighter touches of thought, expression, and feeling, which constitutes the very essence of personal friendship? With men whom we have never seen, we may thus have a dear and intimate communion; and could these friends from afar enter the room, though it might be in a strange garb and speaking a strange language, we should welcome them at once as old friends, and should always think that we knew many of their most familiar ways." It is true, indeed, that the intercourse which comes from literature is not always of a quiet or harmonious kind, and that many a wordy and controversial war is fought from time to time by literary combatants; but the strife of authors is a strife of that reasonable kind which has agreement at least for its professed object, and from which, if reason can but exert its loyal and commanding influence, truth should be the last issue and peace the legitimate result. Such, at any rate, is the conclusion which will be looked for by all who have any faith in human nature, or who believe that good alone can ultimately follow from that full comparison of differences, and that freedom of

intercourse and discussion, which dissipates the mists of blinding prejudice, and brings every judgment and opinion to be tried in the light of day before the bar of truth. If truth be that thing which "showeth best by day," as Bacon has said for it, the publication of thought must end in the victory of truth. And among the fruits of this victory, unity is not the least certain; for truth enters upon warfare only that it may win a peace.

The remarks which have been made, sketchy as they are, and are designed to be, have shown us (1) that literature is a chief means of intercourse between man and man in all quarters of the earth; (2) that, as such, it tends to draw mankind together and to unite the world in one society; (3) that the popular form which it has taken upon itself in modern times, and especially in the present day, indicates a vast increase of its force and an extraordinary enlargement of its influence. Literature is not a new thing, for it is almost as old as human nature; but it has assumed a shape in which we hardly recognize the older agency. At the very time when a mistaken analogy might have led us to expect decrepitude, we find the intensity of strength. When the world is growing old, and we might have thought that the powers which move mankind would have decayed or languished, literature stands up before us, ruddy with the bloom of youth, and, telling us with all her tongues that the barriers of time and space are giving way before the growing energies of human nature, announces that she is entering on a career of conquest in the domains of intellect and knowledge, which shall at once make earth obedient to man's purposes, and unite men with each other while they combine to subjugate the earth. The causes of this must now be hastily examined; and we shall see not only that literature is being now at last repaid for the ser-

vices which she has rendered to the arts and sciences, but that these her foster-children are now acting in alliance with her, and are co-operating under her guidance to the accomplishment of that common work which has been given them by God to do.

The present condition of literature is mainly owing to the extraordinary development of the arts which we call practical, during the half century which has followed the wars of the French Revolution, and the peace which was won at Waterloo. Nothing in all the history of man is more remarkable than the achievements of scientific industry in that calm but eventful period, unless it be the like outburst in the province of intellect and speculation which accompanied the revival of letters a few hundred years before. It would seem, too, that the first of these epochs was the infancy of which the time in which we now live is the maturer age. Then the mind of Europe, awakening as from a long sleep, and inhaling that atmosphere of freedom which Christianity had produced and cherished, even while it seemed to fear and to repress it, ransacked the treasures of the ancients, and, gathering from them all that they could teach of man and art, went out into the world, under the guidance of that true religion which Greece and Rome knew not, to achieve new conquests, and, with all the eyes of observation, at once to question nature and search out the lessons of the earth. And what has been the consequence? Knowledge on innumerable points is still dark and uncertain. Facts as yet observed and examined have still left many things obscure, which curiosity would fain discover. Secrets are still buried beneath the earth's crust, or covered by her flowing streams and unfathomed ocean, which time may yet reveal, or which may never discover themselves to man's inquisitive researches. The space above our heads, sounded at a few points, is still an abyss which we must

call wondrous and unsearchable. But we have learnt enough from nature to enlarge our control over her, and every gain which we have made has brought men nearer to each other; not, indeed, by lessening this wide earth, or narrowing its huge dimensions, but by increasing the stride of him who marches over it, and now, with lordlier voice than in former ages, demands to be acknowledged as its king.

The chief helper in this work of conquering discovery has been the art of printing, which has not only multiplied readers and carried education into the meanest cottage, but, as a consequence of this, has in every way increased the power of knowledge and intelligence, and substituted the force of mind for that of brute strength. The full results of this cannot now be more than glanced at. Speaking generally, it has increased the power of mind over matter, has established in the world a republic of letters, has brought out into prominence the common and universal as distinguished from that which is separate and individual in human nature, and, on the whole, has tended to unite mankind on the ground of common knowledge and sympathies. The growth, too, of commerce, expanded as it was by the discovery of the compass, and conducing to a more general intercourse between the members of the human family, has led to interchange of thoughts as well as produce, and has contributed essentially both to the increase of knowledge and of that power over nature which knowledge has always for its fruit. The power, however, which has most accelerated the advancing influence of literature, and has given to it its present most modern characteristics, is that of steam, which, both directly by the aid which it has lent to printing, and indirectly by its effects on commerce, and the intercourse of man with man, has applied that new stimulus and infused that fresh vivacity, which seems destined to increase the

collective knowledge of the race in a ratio which no former data can at all enable us to calculate. Literature was an influence of no mean kind when the simple traditions of a family or people, treasured by memory, were handed on from age to age in poetry and song. Its influence received a new impulse when spoken speech was written; for language and thought acquired by that a fixity, and were able from that hour to speak as to a larger audience, and to the future periods of time. That influence attained its manhood when printing perfected the power of writing, and added to the sum of human knowledge as much as it took from the painful and laborious drudgery of human eyes and hands. It is attaining now its ripeness when steam, wedded to all the arts of peace, so that they work into each other's hands and develop each other's spheres of agency, carries men from land to land with calculable speed and accuracy, and draws out the gifts of God to all countries by exchanging with hot haste at once the thoughts and the productions of every varying clime. It is hard to say how much we owe to that great inventor by whom steam has been given to us as the mightiest instrument in aid of every art which civilizes man. If the ancients were right in thinking that inventors were entitled to the highest place in human honour, and if the greatness of its results is to test the worth of an invention, the fame of Watt must be great indeed. Steam rolls with noisy whirl the multitudinous wheels of all our busy manufactories. Steam has given us the railroad, which carries our letters, our persons, and our commerce for us, at a cost and speed which a former age would have supposed incredible. Steam has almost mastered both the fickleness of winds and the proverbial instability of seas. But, above all, it is steam which, by these and other like influences, abolishing the barriers which separate men and nations, knits the world together,

hastening the very course of history, while it crowds actions into a briefer compass, and makes thought itself swifter, by at once bringing it in contact with all minds and men.

I feel that my subject is out-growing its legitimate dimensions, and that I fail to represent to you all that I am anxious to point out; but you will gather, I hope, from all these hints and intimations that literature is the chief of many agencies, which acting and reacting upon us and upon each other, with a force which was unknown in former ages, are enabling us to feel that a gracious Providence, working in ways which are not less vast than mysterious, is using man and man's arts and inventions for that purpose which, if man could rule his own destinies, should be the dearest to him, because the most conducive to his real good. If anything may be learnt from man's own nature, it is the fact that man is meant for society, and if meant for society, that he can find the perfection of his own individual happiness only in that union with others which makes the good of all the good of each. This we should conclude from man himself, and from the being of Him who made man. And now, proceeding, not from principles, but from the facts which are the boast of a somewhat self-sufficient era, we see that all the forces which are at work around us, and which every one desires to foster and stimulate, are bearing us onward to this mighty consummation, and seem hastening that brighter day when the race which so many boundaries divide and separate may yet feel and see that it is one. These schoolmasters, who are abroad in every village; these public journals, which are so eager to receive and publish all news; these penny magazines which are written for the poorest reader; these cheap Bibles and religious publications; these writings upon art and science and inventions, as well as on the graver

subjects of the more ancient kinds of literature, which issue from the press as thick as leaves when autumn is passing,—what are they all, and what are all the influences which co-operate to their growth and distribution, but so many subtle threads of sympathy and thought, which, woven together into strong cables, are tying all the nations of the world together, giving them at once that strength which is found in unity, to the end that they may subdue nature, and giving them also that unity itself which is better even than the strength. “It is not,” says Bacon, “the pleasure of curiosity, nor the quiet of resolution, nor the victory of wit, nor faculty of speech, nor lucre of profession, nor ambition of honour or fame, nor inableness for business, that are the true ends of knowledge;.....but it is a reinstitution of man to the sovereignty and power which he had in his first state of creation.” He makes dominion over nature the end of all knowledge. And all things, literature especially, are tending to restore that sovereignty, and, as we hope, at the same time to make us all one. Man pursuing his ends, unconscious, too, it may be, of their real issue, is working out a purpose which is too great for his own conception or his own accomplishment, and is moving the vast force of an immense and ponderous machinery which a higher wisdom controls and guides.

It may be objected, indeed, to the view which has been taken, that it overlooks those darker portions of the picture which sadden the heart, as we observe the evil blended with the good, and at times obscuring all the prospect. Certainly in the world’s literature, which is only a reflection of the world’s character, and in everything which combines with literature to move and influence our race, there is much which is of no worth, and much also which is purely worthless. Indeed, the press teems with words which make us

feel, as we think upon them, that the pen no less than the tongue may be a "world of iniquity," and force upon the mind that saddest of all considerations, that God's best and highest gifts become, when abused, the worst scourge and the most terrible of curses. The only satisfaction left for us in looking upon such writings, is that which may be found in the reflection, that they are either so light that, like feathers thrown to the wind, they are soon blown into oblivion, or so heavy that, mingling with the river of literature, like the mud which is washed out of the soil in rainy weather, they sink as it flows on, defiling for a time the stream, but forming no acknowledged part of the clear, pellucid waters. Writings of this kind at best are vile trash, and at the worst are deadly poison. But acknowledging to the full the evil which literature may do and does, and admitting, as we must, that the co-ordinate agencies which help to create and to distribute printed writings—I allude particularly to locomotive forces,—have had their origin, not so much in any high benevolence or philanthropic spirit, as in the spirit of civilization, and that thirst for gain which is insatiable, the fact remains still that men are being brought closer to each other, that divisions and separations are giving way before the powers which insensibly remove them, that the thoughts of men are disseminated with extreme rapidity, and that intercourse in every form, drawing out the gregarious tendencies of human nature, is awakening now at last the hope that all who share that nature may think together and feel as one.

Every modern invention points in that one direction; every modern influence distinctly tends in no other way. If there is any discovery which seems far removed from any such bias, it is that of gunpowder, the fiery messenger of war and death. And yet no one who thinks at all can fail to see that by making armour

useless it increased the importance, politically no less than physically, of the ranks which supplied the common soldier, and combined with other influences to associate the classes of society in new relations with each other, surrounding high and low with nearer bands. Dr. Arnold, on one occasion, when a railroad was opened, is said to have exclaimed, "there goes the feudal system," as the first engine flew from the station dragging the vast weight of men and things which streamed behind it. If he meant that the ranks of society must all be brought to one level by this and kindred influences, I should venture to differ from him, for I believe that social gradations belong essentially to human nature, and that the changes of the times, when they are working safely, are rather lifting all to a higher level than drawing high and low to one middle point; but undoubtedly the feudal system, in many of its features, is already a thing of the past, and the first shot which issued from a gun announced and sealed its departure. Superiority of influence, which wealth and physical strength had before given, began then to move to intellect; and the wisdom which illumines the senate took then the place which had been occupied by that might in arms which shone upon the battle-field. If the chief agent in destruction has thus promoted union of classes by increasing the power of the weak and adding to their relative importance, we can but expect that like results should follow from discoveries which especially belong to arts and agencies of peace. Some of these have been already noticed. But it may just be pointed out further, that new means of locomotion have softened the distinctions of society, by the very same facilities which have promoted intercourse. The time was when the journey of a noble person was an affair of some dignity, and the insignia of his rank at once encumbered and adorned his progress when he moved

with stately steps throughout the land. Now, royalty itself journeys with but few distinctions, and the first subjects of the kingdom move but as the unnoticed units of a vast company, who enjoy the same advantages and travel at the same speed. The spirit of a former time, combined with the growth of commerce and manufactures, had already abolished the distinctions of dress, which were once as marked as the gradations of society. In our own time, this new power has set the world in motion, and, moving all ranks together, adds another influence, which makes them feel as one. Things like these, tending as they do to other changes and to gatherings and combinations never before possible,—for instance, to those great exhibitions in which the arts and productions of the earth are displayed before a world which meets to observe and learn from them—demonstrate that the evils which may exist to mar the course of civilization, and to corrupt the literature which at once fosters and reflects it, do not so mar as to arrest its progress. Whatever authors may intend, whatever art and commerce may be seeking, observation and experience tell us that man and all his works are but the instruments of a mighty purpose which is moving to some great event. The world is not what it was once. It was but a few centuries ago that a continent was not known, and that oceans had never been traversed. In our own day the sea is white with ships which spread their sails over it, or ploughed by the all-furrowing steam.

At the same time, it is well that we should fully recognize these blighting influences of evil, and learn from them that literature and its co-partners in the work which it is doing, depend for their full glory and efficiency upon the aid of that highest knowledge which is man's true life. Theology is, in fact, that master-science which, having God for its subject, establishes

those ultimate principles which are the ground of all truth and the light of all light. Hence, it is the business of religion to preside over all thought, and, while it cherishes freedom, at once intellectually and politically, to leaven every social influence, and hallow all arts and all human agencies by the pervading presence of divine truth. The Bible thus takes its place upon the throne of literature as the book of universal truth, which is written for all ages; and the principles which it lays down become the guide-posts of all intellect, as the lowly freedom of its spirit should give a healthy tone at once to all thought and all life. Such, without any doubt, is the true province of religion, and it is scarcely less doubtful that what is best in this modern condition of society has grown up beneath the shadow of its influence, and by reason of its salutary power. The exact debt which civilization owes to Christianity may not be easily determined. The great civilizing agents which have wrought such changes in society in the course of a few hundred years may indirectly be the fruit of Christian faith, though perhaps it would be truer to say that they have been put within the reach of man when the soil of free thought and act had been prepared by that faith for their reception. But, certainly, they will do their allotted work, and attain their own full perfection and development, exactly in proportion as they consent to take religion for their master, and to acknowledge themselves as servants of God and truth. Literature and civilization will do a great deal, for the hand of God is overruling them and bowing them to His great purpose for the ends of unity and social welfare; but they will do it the sooner and the better if they see and recognize their work. Let us hope that they will thus fulfil their mission. When man was made, his Maker gave the earth to be his kingdom, and ordered

him to rule and subdue it. The presence of evil has shaken his power, and stunted the growth of his authority; but the work of reconquest has been going on throughout the course of ages. And now in this autumn of the world's year the seed long sown and slowly growing ripens into fuller power and larger knowledge, till hope, long silent, at last anticipates a triumph, and the signs of time tell us that men uniting among each other to obey the command of their Creator may yet fulfil their mission, and draw from Nature, willing to give up her secrets, the powers which are able to subdue the earth.

I have endeavoured thus to show the tendencies of literature and other civilizing agencies, which cannot be separated from it, and by so doing to indicate that we are living in a great era, when seeds long sown by providence are ripening to their fruit. If I had had the time for more thought, and a more lucid arrangement of my thoughts, I might have placed the facts more clearly and convincingly before you. As it is, I can but apologize for the mode of the performance, and request you to supply the deficiencies by your own intelligence and thought. And I will ask you to listen to me but a little longer, while I further call your notice to some few points which are not without importance, and which may show the bearings of that which has preceded on things which interest ourselves.

First, then, if all that has been said is true, or something like the truth, there is a good deal to make us hopeful in these present times. Not that there is any need to boast, or to congratulate ourselves upon our great enlightenment. Few things are more painful and offensive than that spirit of pride, which seems as if it stood upon the shoulders of the men who lived before us, only that it might trample upon all to whom we owe our elevated place. As well might the ripened

grain of summer boast over the green seed time, or the child over the parent, to whom he owes his life. But it is something to turn the eyes from things which breathe of vice, or selfishness, or meanness, or frivolity, and forgetting the lies, and the follies, and the emptiness, which blacken and corrupt literature, to see that literature—it may be without consciousness, and almost in spite of itself, but still really and effectually—is working out the mighty scheme of Providence; so that our journals, and our serials, and our reviews, and all the cloud of books which fill the air around us, busy with their own ends, and often, alas! forgetful of any high purpose, still are knitting men together, interpreting man to man, and publishing those facts and truths of nature, which some can so use as to show that possession of knowledge is acquisition of power. With thoughts like these before us, whether we read or write, we shall so act that nothing on our part may dim so bright a prospect, and that our little mite may in some way be offered to aid in the accomplishment of so high and privileged a work.

Thoughts, too, such as these may surely teach us how to examine nature, and what to keep before us as the end of all investigation, when using past knowledge we search the still unuttered secrets of the earth. One of the chief distinctions between ancient and modern literature is the prominence which the last has given to those sciences which investigate material objects, and probe the deeper things of outward nature, that they may find her laws. Great practical results have been gathered out of this new field of observation, and more, no doubt, will be derived still. It is well, however that we should bear in mind, as Bacon has already shown us, that the pleasure of curiosity is not the end of such knowledge, but sovereignty over the world of nature. Nature may be searched for the mere pleasure

of inquiry, or for the sake of those charms of ingenious speculation which have so great a power to fascinate. But philosophy such as this is neither man's business nor the sure way to truth. We come into the world with a commission. Our Maker sent us here to tame the patient soil and rule obedient nature. And nature will obey us, and place all her latent powers beneath our feet, if we ask her to reveal them for the purposes which they are designed to serve. She will hide them, as other and even higher truth is hidden, if we regard ourselves as wise and prudent. She will reveal them if we come to her as babes.

While we learn this respecting nature, we learn also to look up from nature to nature's God. If we consider the literature of the day and the spirit of the age as seen upon its darker side, we see a leaning,—not, I think, to a blank atheism, or a barren deism but,—to those subtler errors of a heartier and more alluring nature which, confusing between God and the things on which His will operates, make of all things God. The school of Carlyle, and others of a like spirit, though not owning him as master, looking into the world and seeing the forces which are working in it and upon it, with an energy which increases in an accelerating ratio,—such as opinion, with the press for its organ, steam with all its mighty consequences, and other like powers, which man makes and uses,—tell us to believe in other things than God's person, and tell us that will, and energy, and thought, and other such abstractions, rule and direct the world. But this is not what we shall really learn from the phenomena which may be seen around us. Everything leads us rather to a personal and present God. Who that sees the chains by which the past and the present are united,—who that marks the preparations which were made in ages long past for results which only now become apparent,—who

that perceives how earth and man have had their seed time, and summer, which is now being followed by that autumnal season, as Bacon calls it, in which prophecy foretold that many "shall run to and fro, and science shall be increased," can fail to discover in this unbroken chain of cause and consequence, that first cause, that pervading presence, that almighty Person to whom past and present and future are one everlasting now; who Himself, the same yesterday, to-day, and for ever, counts a day as it were a thousand years, and a thousand years as one day? If an infinite Mind is so directing everything that is and breathes,—matter in its shapes wherever matter is, and spirit in its formless essence wherever spirit exists,—so that all things execute His purposes and work out His wise will, while even evil with all its contradictions pays Him homage, nature becomes intelligible, and man can understand himself. On any other supposition, Creation is one inscrutable enigma, and fate, whatever fate may be, is the sole ruler of the universe, the blind monarch of a benighted and bewildering realm. It may require faith to perceive the presence of Him whose glory the heavens are telling, and whose power shines within His works; but it requires a larger faith to believe that the purpose by which all nature is directed is only nature's self. As well might we believe that a ship could reach its harbour without the purpose which gave it its direction, or the mind which presided over its helm.

And from this we may yet advance but one step further. We have dealt to-day with facts, and facts only. We have asked both art and literature to come before us and tell us by their acts their ends. From these, the common things of daily life and observation, we have been led to look with hope upon the future, and to see that unity among ourselves and power over

the realm of nature is no mere dream of poets and enthusiasts, but an actual and veritable possibility, which may some day be brought into existence by some such things as the papers or books which we daily handle, and the ships which go to and fro upon the travelled sea. But now, from experience and fact, let us go back to take but one glance at revelation, and see what prophecy and psalm have got to tell us of things so deeply touching upon the highest interests of man's race. The great subject of the Bible is love, unity, and peace. Poetry glows into its finest heat and most exalted language, when it speaks of that divine kingdom stretching to the world's end, when abundance of peace shall be as long as the moon endureth. Prophecy paints its fairest picture, as it ushers in that jewelled age when the wolf and the lamb shall dwell together, and the little child shall both find the asp harmless and rule with gentle sway the savage beast. The King of that empire, of which things like these are the development, left as his legacy behind Him the unutterable blessing which man has named peace. And the last writer of the Bible speaks and thinks of little else but love, which is the flower of Christianity, and unity, which is love's fruit. Is it, then, that this Kingdom of God is about to come forth into its full distinctness, and that an age is drawing nearer and more near, when the dross being consumed which now is mingled with the gold and silver, the pure metal shall shine out in all its brightness? Is it that the dreams of universal empire which conquerors and armies have striven to realize is soon to be exemplified beneath the sway of Him who is the Prince of Peace? We know not what may follow, and we cannot now know. Prophecy was given rather to interpret things which happen, than to show us plainly things to come. We can but observe the times and seasons, and read the

signs which are in them. Certainly, it would be easier now to rule the earth from one centre, than in the days of old to rule the iron empire when Rome was the navel of the earth. Certainly, the powers which now exist, the press, steam, the telegraph,—developed, as time will no doubt develop them, out of that infantine condition in which some of them at least as yet are, in comparison with their as yet unknown and scarce imagined capabilities,—might realize that, in fact, which once would have seemed entirely visionary. This very earth, purged of the evil which now hinders its perfection, might yet become an universal Paradise, and the glories of Eden might cease to be a lost dream.

But, dropping speculations such as these, which are meant rather as hints at possibilities than as anticipations of a future which yet is hidden in the womb of time, we may still, I think, be led from them to see that meetings such as these are not without their uses and advantages. These annual reports, which tell us what our Library is doing, may suggest to us thoughts of Him who gave us speech with all its mighty consequences. And the hour which we spend here, with books above and around us, may lead us to think of the dead whose minds still live upon our shelves, watching as it were the result of their efforts and the fruits of their labours, and may induce us, solemnly reflecting upon our own responsibilities and duties, so to read or so to write, that we may do our part in making Literature that which it was meant to be—the voice and utterance of love, the bond by which love should unite society, the chief among the influences by which men, united with each other, should rule and subdue the earth.



PROCEEDINGS

AT THE

Thirty-sixth Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 13TH MAY, 1865.

The Rev T. C. Fuller in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.
1865.

Committee :

HON. W. PORTER,
HON. MR. JUSTICE WATER-
MEYER,
MR. PROFESSOR CAMERON,
GEORGE FRERE, Esq.,
(Treasurer),

W. HIDDINGH, Esq.,
S. SOLOMON, Esq.,
MR. PROFESSOR NOBLE,
MAJOR LONGMORE,
DR. DALE.

Auditors :

R. BAYLEY, Esq.

| J. C. GIE, Esq.

A True Copy:

F. MASKEW, Librarian.

REPORT.

LADIES AND GENTLEMEN,—The period for the Annual Meeting of the South African Public Library having arrived, the Committee, in calling the subscribers together to surrender their trust, are induced to hope that its interests have been carefully attended to during the last twelve months, and that the accessions to its literary stores have been marked with a due regard to the tastes of all classes of readers.

During the past year an application was made by the Committee of the Mechanics' Institute for the purpose of ascertaining upon what terms the Library could be made available for the use of its members; who at present are debarred from enjoying the advantages offered by this Institution, the hours during which the Library is at present open to the public precluding them from attending, and also to ascertain whether some arrangement could not be made for opening the Library in the evening.

Your Committee gave this subject their most serious and attentive consideration; and, however much inclined at all times to extend the usefulness of this institution, they regret that on account of the heavy additional expenditure it would entail they could not accede to the request of the members to open the Library as proposed. They, however, decided to propose to the Committee of the Institution to lower the rate of subscription in their case to Ten Shillings per annum, payable half-yearly in advance; provided that not less than twenty members availed themselves of the privilege. This offer was acknowledged by the Committee of the Mechanics' Institute as liberal and

satisfactory ; but they regretted that in consequence of members not enrolling themselves in sufficient numbers to comply with the conditions prescribed, they could not for the present avail themselves of it.

The Committee have also had under their consideration draft of rules for the management of the "Grey Collection," which was submitted by the Trustees, and which in their opinion appeared suitable for the requirements of this collection. These rules, with some slight modification, were adopted by the Committee, and are subject to your approval. The rules are as follow:—

Rule 1. Sir George Grey's Library, forming the "Grey Collection" in the South African Public Library, is open to the public during the same hours and under the same rules and regulations as the other parts of this Institution ; but no book or manuscript is to be taken out except by order of Sir George Grey.

(2.) No books shall be taken from the shelves without the permission of the Librarian of the "Grey Collection," or the person in charge during the absence of the same.

(3.) Books of particular value and manuscripts will only be accessible to the public under the personal inspection of the Librarian, who will be in attendance from 10 a.m. to 1 p.m., and from 2 p.m. to 4 p.m.

(4.) In the absence of the Librarian of the "Grey Collection," from leave of absence or on account of illness or other causes, the Librarian of the Public Library will undertake the duties incumbent on the Librarian of the "Grey Collection" under these rules.

(5.) The Librarian has discretionary power in granting or refusing permission to use any of the books or manuscripts in the collection. He is also to give such specific directions regarding the manner of handling the books and manuscripts as he may find necessary.

(6.) Transcribers are not to lay the paper on which they write on any part of the book or manuscript they are using. As a general rule they are not allowed to use ink but pencil. No tracings are allowed without express permission.

(7.) No person is on any pretence whatever to write on any part of a printed book or manuscript belonging to the collection.

(8.) It may be sufficient merely to mention that silence is absolutely requisite in a place devoted to the purpose of study.

In their last Report, the Committee stated that a certain amount out of the Parliamentary grant would be available for the purchase of books required to fill up various departments of the collection. They have now much pleasure in acquainting you that they have added several valuable works to the Library of Reference, which ought long ago to have had a place on your shelves, but which the limited means hitherto at their disposal prevented them from procuring.

The accession of books during the present year by purchase as well as by presentation has been as follows:—

				Vols.
Miscellaneous Theology	...	...	...	9
Political Economy, Jurisprudence	...	...	...	10
Science and the Arts	...	...	...	27
Dictionaries, &c.	...	...	...	43
Works of Amusement	...	...	...	133
Belles Lettres, &c.	...	...	...	44
History	...	...	...	46
Voyages and Travels	...	...	...	33
Biography	...	...	...	51
Miscellaneous	...	...	...	9

Total 405

Amongst them, the committee have the honour respectfully to acknowledge a volume of the Speeches and Addresses of His late Royal Highness the Prince Consort, graciously presented to the Library by Her Majesty the Queen; also three volumes in folio, entitled "Waring's Masterpieces of Industrial Art and Sculpture," the gift of His Excellency Sir P. E. Wodehouse, and several other donations of books from the following gentlemen: Messrs. James Hogg & Son and Mr. Geo. Hodgskin of London, Sir Thomas Maclear, Messrs. T. B. Bayley, W. H. Wathen, W. Hiddingh, P. B. Borchers, T. W. Bowler, and W. Y. Eldridge.

The Treasurer's account will be submitted, which will show the income and expenditure during the past year.

Your Committee, in closing their Report and surrendering their trust, have, with their retrospect of much that has been pleasant and progressive in the history of the Library, to make reference to one special loss which they, in common with their fellow-colonists throughout the country, have sustained. To the chain of associations which already connects the memories of many good and great men with this Institution, they have now mournfully to add another link. The name of JOHN FAIRBAIRN will long be familiar to the ears of all, not only as a lover of literature and patron of education, but as of one whose pen contributed, in language graphic, earnest, and truthful, many a stirring page to the literary treasures of the Cape; and when time shall have mellowed the remembrance of the man as he moved amongst us, his memory will be chronicled amongst the names of the South African worthies.

ADDRESS.

LADIES AND GENTLEMEN,—It has seemed to me that at our meeting of the Library we might suitably occupy an hour in endeavouring to form some estimate of contemporary literature and art. Though the South African Library, more than most of a public character, contains fair specimens of what our forefathers have left us as a rich inheritance of knowledge and wisdom, yet we possibly prize its privileges most of all because it puts us in possession of the works which the best authors in Europe or America are now giving to the world. We are all, perhaps, more interested in the life that is throbbing in our own day, than in the most memorable epochs of history, and that not because we excel our forefathers in either virtue or skill, but because we have a sympathy with present events and the out-pourings of living teachers which no *penchant* for historical or antiquarian studies can overcome. We may be thankful, however, that we are not called upon altogether to separate the moral and intellectual life of past and present days. For the wise sayings and mature thoughts of our ancestors repeat themselves in the literature which we now enjoy. This age, which has produced so much of its own worthy of our admiration, has been distinguished by a reverent regard for ancient writings, and has bestowed no little pains in determining their true meaning, and preserving, and in some instances rescuing from mistaken scorn, the reputation of their authors. Though our living writers cannot reproduce the individuality of old authors, they are, without being plagiarists, not only

penetrated with their spirit, and the better for their knowledge, but the very form in which their thoughts were clothed unmistakably reappears, though with the tone and colouring of a new age. It is most wonderful that amidst the emigrations and conflicts of centuries the literature of the old world has been to so great an extent preserved. When the Gothic night descended upon Europe, and almost every form of mental exercise gave way to the roughest type of brute force, there were sheltered nooks and corners where the sacred fire still burned. When the barbarian hordes overran Europe, until they were stopped by the Atlantic, that Providence which has in its good keeping the thoughts as well as the souls of men seemed to guard the mountain passes opening to Southern Europe, where the civilization of the world lay cradled, and in the vales of Thessaly and the Italian peninsula, what existed in the world of art and literature was sheltered from the ruthless assault.

When we are speaking of the literature of the day, we are describing the literature of all past ages, as it has entered into the thinking and speaking of the present age, with the manner in which living teachers have employed it and added to it. Both the reproductions and additions of our own day seem to us so significant and important as to deserve a prominent place in the history of literature. When the reign of our beloved Sovereign comes to be reviewed by the historian, we shall, I believe, stand amazed at the immense additions to our scientific knowledge and the general literary activity which it has witnessed. Moreover, amidst the profusion of prose and poetic contributions to literature, and a certain uniformity of power which undoubtedly obtains, there are substantial and clearly marked characteristics and consummate excellence in certain branches which cannot fail to attract

his attention. The same remarks may be made, with added emphasis, of most branches of the fine arts. Our modern artists, from Turner to Millais, need not shun comparison with the greatest workmen in colours the world has ever produced; while in the rendering of delicate and subtle spiritual meanings they stand unrivalled. There is thus abundantly sufficient in the present characteristics of literature and art to justify our attention to the subject of literature and the fine arts in the reign of Victoria. We do not promise to give anything like a comprehensive analysis of its character in the limits of this paper, but we shall count ourselves fortunate if we are able to indicate its salient features, and above all to mark its tone and spirit.

Mr. Craik, in his "History of Literature," remarks that in the three great epochs of English literature—the Elizabethan, that of Queen Anne, and the present century—the reviving impulse has come from a foreign source: the first from Italy, the second from France, and the last from Germany. This remark, though strictly true, must not blind us to the fact that English literature, like English liberty, has had a growth of its own. Nay, in each of these three instances we can trace elements silently at work in our own country, leading us in the same direction as the "reviving impulse" from abroad; nor must the element of reaction be lost sight of in these changes and revivals. The polished, clever feebleness of the *Spectator* writers stands in contrast with the agonizing earnestness of the 17th century literature, and the national and social life underwent a similar change. The reign of formality which followed could hardly have lasted much longer if the influence of German literature had not lent its aid to the last revolution.

The literature of our own time receives its most characteristic colouring from the spirit which Words-

worth and Coleridge infused into English thought and feeling; and in their day the influence of German philosophy, poetry, and scholarship began to be felt by English students. The epoch immediately preceding had been from the days of Queen Anne an almost unbroken reign of formalism. Addison and Steele, and even Bishop Berkely, though they wrote with an affected familiarity and with great clearness and simplicity, manifested such concern for precision and polish, that true emotion had little chance of finding its way through their nicely-balanced periods. Pope, with all his power and brilliance, erred in the same direction. His carefully-balanced antitheses and flowing rhythm are never broken by genuine passion or homely wisdom. We are not surprised to hear that he was passionately fond of the stage. His characters are all actors in brilliant dress, his scenery like the familiar pasteboard that moves on wheels; his lights are mimic fire, and not from the clear heavens; and his wisdom the conventional stock of the grey wigs. Byron, with his long passionate wail on human destiny, and his free and sometimes coarse treatment of men and manners, did something to bring this formalism to an end. But he did not and could not satisfy the awakened longings of that day. Men turned to the wonderful and passionate discoursings of Coleridge, piercing and stirring up the depths of their being, and more slowly but not less surely to the calm philosophic depth and the pure, exalted spirit of William Wordsworth. If the literature of Germany had been unknown in the history of the world, we cannot doubt that these men would have exercised a profound influence on literature; but they happened to follow a time of intense mental activity on the Continent, the influence of which can be clearly traced in their writings. Since we cannot now open a lexicon or

scientific treatise, or a critical commentary on a classical author, or even on Holy Scripture, without finding abundant reference to the labours of German scholars and teachers, and the whole tone of our literature is more or less affected by them, we must stay a minute to inquire what this German influence was, and in what manner it affected the thinking and writing of educated Englishmen.

The writing of Locke, Condillac, &c., and indeed the general course of an empirical system of metaphysics in England,—though I am not unmindful of its modification in the acute discourses of the Scottish Professors—had led to the conclusion that “there is nothing in the understanding which has not arrived there through the senses.” To this Leibnitz replied, “Yes, there is the understanding itself.” Modern German philosophy may be said to have started from this proposition, and commencing with a searching examination of the part which the mind played in giving form to phenomena, it aspired to grasp the science of all being through the soul of man, and to make him both the measure and the interpreter of the Universe itself. Kant was content with admitting the reality of both the external world and the mind, but gave a more important place than the great English philosopher to the mind in determinating and regulating the impressions of sense. According to his system, matter only furnished the rough shapings, and mind itself gave the forms and tone. External nature without mind, according to his theory, may be compared to the coloured pieces of glass in the kaleidoscope, which fall into order only at the glance of the soul. Kant, moreover, made a most important distinction between the operations of the mind receiving phenomenal and moral and spiritual impressions—the well-known distinction between the *verstand* and

vernunft—the understanding and the reason. We employ the one in reasoning *by* sense, and the other in reasoning *beyond* sense. The one is confined to the objects and relations of the *outward* world; the other to those of the spiritual world—the one relates to the forms under which we view the finite and contingent; the other relates to the forms under which we image to ourselves the infinite, the absolute, the eternal. Fichte considered the foundation of Kant unsound, inasmuch as he started from the separate existence of mind and matter, and in his search for truth presupposed the reality of each. He maintained the absolute supremacy of individual consciousness and impression. There might or might not be an external world distinct from the spiritual: we knew it only as it appeared to us, and our own souls contained the Alpha and Omega of all knowledge and existence. Schelling, like Fichte, warmly criticized his predecessors. Revolting from the man-worship to which Fichte's system inevitably led, he considered it an error to make man's mind the sum and standard of all truth; and, asserting the separate existence of phenomena and spirit, he deduced from them an independent and absolute existence, revealing itself through each. Hegel in turn pursued a different course from each of his predecessors, and, with all his wonderful powers, strove to show the identity of thought and existence. Matter, in all its varying forms, was but the ever-present action of spirit and life, and the highest manifestation of it was man himself. The union of soul and body in man was but the type and mirror of universal life and order. We know no life beyond this ever-present and eternal action.

It forms no part of my design to estimate the value of these speculations. It may have been—it surely was—that in exploring that inner world, with the

wondrous scenery of which we are so little familiar, the mirror which reflected far-off divine glories was mistaken for the eternal substance. The truth of the whole matter, as we have received it, itself accounts for the mistakes. "In the image of God," says the Holy Book, "made He man." The mirror is dimmed and broken; but even in the scattered fragments there are flashes and colourings of divine beauty, which, having lost their tone, place, and order, make the beholder imagine he has come upon the great eternal light of which they are the imperfect yet beautiful reflections.

Nor must it be imagined that these growths of mental energy were transplanted to English soil. There was no attempt, except in Coleridge's wonderful and impassioned reproductions of the Kantian philosophy, to impose a formal exposition of them, except indeed for scholastic purposes, upon the English mind. There is a physical energy about the Anglo-Saxon character which stands in the way of an absorbed, and as some may think, morbid contemplation of mental and spiritual phenomena. Whether M. Victor Cousin's complimentary theory be correct, that from our insular position all our thinking and speculation is imperfectly carried out, and never, even in the hands of our philosophers, reaches its legitimate results, it is certain that we are impatient of theorizings that cannot be readily translated into the practice of life. Even where we seem to trace in English authors a high and ennobling reflection of the Platonic doctrines, we find an intense mental action, that allies itself with human sorrow and need, rather than a pure reflective spirit, that is content to tell its dreams to an audience of thinkers. The general result of the continental influence as it then passed into English literature may be thus described. As the tone of teaching most familiar

to Englishmen had regarded man merely as receiving the lessons of nature and experience, the new teaching insisted on the gifts which man himself bestowed upon these great educators of our race. We were told and made to feel what he gave to nature, and how he surrounded it with the glory of his own being rather than what nature gave to him. The crown was taken from sensuous impressions and placed upon the soul by which they were largely moulded. The spiritual faculty through which men yearned after, and to some extent realized, eternal things, was separated from all mere mental processes, and held to contribute a glory of its own in every field of contemplation. In other words, Aristotelian impressions had, as in the days of the Alexandrian schools, to give place to the richer influence of Platonic doctrine, modified by new channels of inquiry, and at least in one case made to do true service for mankind. It is true, indeed, that strange visitors were introduced into that presence chamber of the soul consecrated to the service of the King of kings and all His train of invisible wonders, and the mere sentiment of devotion often took the place of the true worship of Almighty God; but on the whole, the fact that the higher relationships of life and being were more truly recognized, was in itself a pledge of better things. It was a necessary result of this greater concern for the *spirit* of literature, as distinguished from its form, that objective themes were less cared for. And this was the chief characteristic of Wordsworth's poetry. In his prologue to "Peter Bell," he complains of the eternal grandeur of the themes which the poets require to inspire their songs. They are, he says, for ever jaunting to moons, and planets, and suns, while as rich or richer material was to be found in the hedgerows in a quiet morning walk or in the simple joys and sorrow of every-day life. The very fact that

such great themes were required suggested to him the criticism that there was a care for mere externals in literature inconsistent with the flow of a genuine inspiration. In accordance with these feelings, when he would describe a hardened sensuous ruffian, he uses the now familiar words,—

“A primrose on the river’s brim—
A yellow primrose was to him
And it was nothing more.”

Wordsworth, in his intense dislike of shallow brilliance, seems to us to have gone to the opposite extreme. He was in danger of falling into the very error he exposed, namely, that of magnifying the objects of poetry, when he thought he could find it in a spade and a brick-wall. But those pure and lofty meditations by the Cumberland Lakes, though they may never be popular, did far more to influence the tone of English literature than the passionate discourses of Coleridge.

It is not difficult to show that the spirit of Wordsworth has been inherited by the leading poets of our time—Tennyson and the Brownings—with the hosts of lesser lights who have contributed a rich store of true poetry to the literature of the day. And in giving the first place amongst men of letters to our poets, we are surely following the true order. It is an utter mistake to speak of the poetry of a nation as the amusement of its refined and cultured men, or of the work of the imagination as a superfluity of being. National poetry is related to its life as any man’s highest ideal is related to his practical work. To a far greater extent than we are willing to admit, the matter-of-fact men are guided by their dreams. Even a little child has floating visions of ideal perfection that guide its entrance into life; and many a one, as he has plodded on in doubt and despair, has heard

above the roar of the busy world the quiet whisper, "keep to the dream of thy youth." Our dreaming moods, when new purposes take shape to our souls, have more to do with our destiny than our systematic thinkings. Taken altogether, they form the life-ideal at which we are steadily working in ordinary engagements. Our eye constantly wearies as we look at exact mechanical work on the painter's canvas, through which no true ideal shines; while every touch is quickened into brilliance if the "vision and the faculty" are both present. In some such way, the poetry of a nation not only penetrates its literature, but finds its way into its infinitely varied work. Those who have never read a line of an author's poetry are through these indirect channels still under his influence. It is not too much to say that the poetry of Wordsworth and Tennyson have found their way into Acts of Parliament.

Mr. Tennyson much resembles Wordsworth in his subtle entrance into the workings of the inner life. While he deals skilfully with lighter moods, he displays his true strength when he takes us into realms where to think is to suffer. No one has described in richer verse the soul's sorrows and aspirations, the mysteries that sadden it, and the joys that feed it its hope. Instead of giving us fine after-thoughts upon any scene of human interest, he lives it by throwing himself utterly into its circumstances and emotions, almost regardless of our power to track his steps. To follow where his own mood leads is to him the only order of true poetry. There is in his poems little external unity, though there is marvellous compactness both of thought and style. The outer world does not so much impress itself upon him as he himself upon it. Its ten thousand forms of life are only the symbols of matchless beauties behind the realms of the seen and

temporal—not the realities of being, but the beautiful “veil on which their shadows fall.” Thus he wanders on from year to year, singing his sweet moods of love and grief to those that have learned to listen, sometimes in a sad strain when he cannot realize the harmony between the finite form and the infinite life, yet always cherishing the “larger hope,” and trusting somehow “good will be the final goal of ill.” Like the ideal poet, he describes—

“He saw thro’ life and death, thro’ good and ill,
He saw thro’ his own soul,
The marvel of the everlasting will
An open scroll.”

The criticism just offered, that Mr. Tennyson for the most part follows the leading of a mood or meditation unchecked by considerations of outward unity, may be illustrated by his well-known and matchless poem, “In Memoriam, A. H. H.,” when the Laureate reaches his highest though not most popular strains. A writer in the *Times* has compared this poem with the *Lycidas* of Milton, and certainly there is so far a resemblance, in that both are prompted by the death of a friend, and a friend beyond the sea, but there it ends. In *Lycidas*, the history of the hero is kept before the reader by narrative; but in “In Memoriam” it can be tracked but dimly through the poem. Perhaps most here can remember a time when they have lost a friend as near to them as Arthur Henry Hallam to Alfred Tennyson. Let them call to mind the sad strange history of their grief. At one time some old forgotten scene associated with their companionship will recur; at another a momentary doubt traverse the soul as they tried to grasp the consolation that he was living in the house not made with hands,—then the mysteries of death and sorrow, old as mortality, will brood over the troubled heart. Then the shadows

would be chased away by the Easter notes of triumph from the Saviour's open grave and the tender memory of a beautiful life. Such a mood has Mr. Tennyson given us in its severe simplicity in the "In Memoriam," unattended by even fragments of history to unite his meditations. At one time he passes the house where his friend once lived, and cannot believe it untenanted; at another he imagines the sea bearing its solemn freight, motion everywhere but in the still breast that "heaves but with the heaving deep." Then he will recur to experiences of utter friendship which Mr. Kingsley tells us (though we don't believe him) are growing scarcer every year—

"The path by which we twain did go
Which led by tracks that pleased us well:
Through four sweet years arose and fell
From flower to flower, from snow to snow."

Then, in rapid and unexpected alternations, come in the questionings of doubt and fear, but all ending in the calm repose of faith.

But a true artist not only reproduces his own reflections, but tries to throw himself into other people's. Mr. Tennyson does this with the same power and the same carelessness for circumstantial order. He throws himself into the soul of his hero, giving us just enough of plot and circumstances to help us to a picture of his life. And this power has much advantage when outward elements of interest and beauty are wanting. Who besides Mr. Tennyson could have invested the flat wilderness of the Lincolnshire fens with poetic thought? Pope or Dryden would have written a satire on it. Milton would have cried, "ask me not to bring my muse to such levels; let me go to the mountains or the streams. I must sing of the depths of the nether world or the joys of a regained Paradise." Shakespeare would have filled the plain with life, and

made us feel that the joys and griefs of the common world tenanted those quiet, sombre homesteads. With matchless skill and truth, Mr. Tennyson has put his mourning Mariana in the moated grange, and, looking out upon the "level waste, the rounding grey," "the sluice that slept with blackened waters," the "lonely poplar on the waste," the shrill and wooing wind has thrown the wild reflection of the scene upon her weary soul.

Mr. Tennyson needs no justification for having explored the soul's hiding-places and tracked its secret wanderings; but that he has done so suggests the remark that in the moods he seems to fathom, we are all visited by our ripest and richest inspirations, and what of true poetry may dwell in ordinary spirits at such times flows most tenderly. If it be needful to our ideal of a great poet that he must be able to paint every kind of life and enter into every situation of human joy and sorrow, like our own wonderful master, then Mr. Tennyson cannot lay claim to that distinction. But if we think that greatness is as much revealed by the man who moves in fewer paths but leaves a deeper track upon them, and these paths are solemn highways along which all human souls must move, often in pain and always in solitude, then is our Laureate amongst the greatest of our poets. Nor must it be forgotten that he has added richly to our varieties of metre and style of poetic expression. His admirably chosen words fall upon the ear like the clear drop of an evening bell on a summer evening. His painting and packing are in some of his pieces as near an approach to perfection as anything in the language. The "Morte d'Arthur" and many of his smaller poems are gems of delicate workmanship and finish he will probably never more equal, for he already gives signs of painting with a broader brush.

His last volume proves that his genius has more compass and flexibility than many have suspected, and we shall doubtless yet meet him in new fields of song.

The poetry of the Brownings is of the same order as Mr. Tennyson's, but it has many important differences. With every feeling of admiration for Mr. Browning's wonderful powers, his subtle analysis of opinion, his rich descriptions, and the fine dramatic qualities of his earlier poems, we feel that his strange periods, with their half-concealed meanings, caught only by a strained attention the heart of the people. We wish that the "lines would let their meaning meet us with a more level gaze," and we should like sometimes to rest from our wanderings amongst infinite mysteries for a song of heart and home, or the work of daily love and sorrow. Of Mrs. Browning we must speak with the reverence claimed by the dead. Who wonders that the brain that travailed with thoughts of such wondrous beauty and wrestled with such high problems is now still death. "Aurora Leigh" is alone sufficient to establish her reputation as a great poet. Though written to solve the problem whether man can be reached through the outworks of philanthropy, or whether his soul must be inspired with a new life, which may be left to shape the circumstances of his being, it is full of human interest. It displays a wealth of descriptive faculty and a freedom of power sometimes, perhaps, a little wildly, almost uncouthly exercised, which is truly marvellous. But besides these greater efforts, she has thrown herself into the social and even political life of the people in verses of inimitable strength and tenderness. She now sleeps in her own beautiful Florence, her beloved Italy,—sleeps, too, in Him who giveth "His beloved sleep." She asks us to remember her, not in the vicissitudes of her suffering life, but passing to the Divine quiet, "where

the wicked cease from troubling and the weary are at rest.

“And friends, dear friends, when it shall be
That this low breath has gone from me;
When round my bier ye come to weep,
Let one most loving of you all
Say not a tear must o’er her fall,
He giveth His beloved sleep.”

I have no space to pass in review the labours of other poets of our era who have contributed largely to its literature. They have all, more or less, the characteristics of the masters I have named. The taste for smooth and skilful versification has given place to a poetry that demands freer canons, because it deals with simpler emotions and more subtle meditations.

Next in order to our poets we may give some attention to writers of fiction, who have made some of the richest and most characteristic contributions to the literature of our time. Amidst a wilderness of trash, turned into the market in bushels, to supply the insatiable appetites of novel readers, we have a number of writings of substantial power that will live as works of art for many a year to come. That so many authors of high merit should choose such a method of conveying their thoughts is not a little surprising, and may be regarded as a peculiarity of our time. But there is a light in which fiction may be regarded as a form of contemporary history. It reflects the passing men and manners of the time with more truth to an eclectic reader than the columns of a newspaper, which can but deal with facts which attract public attention. Writers are busy clothing the dry bones of history in romance, and reproducing in novels the events of common life. Though this age witnesses a sickening amount of plagiarism in the manufacture of new plots, it has produced a class of fiction of higher quality than any preceding era. Richardson and Smollett come out

in clever abridgments, adapted to the change of taste, and under various titles. "Old friends," says one the rapid movement of whose pen soon wore away his life, "revisit us with new faces. Amelia has watched the dying embers for a dozen husbands since Fielding left her; and Uncle Toby's mellow tones have startled us down a college staircase and through the railings of counting-houses in the city. Gentlemen and heroines from whom we parted many years ago, with slight respect for their attainments, have now taken a scientific or serious turn. Lovelace is absorbed in entomology; and Lady Bellaston is a rubber of brasses."

The new tone of English fiction may be said to have taken its rise in the labours of Mr. Charles Dickens and Mr. W. M. Thackeray, though both these gentlemen belong to a school whose influence is already yielding to higher and more spiritual qualities; nor can they be described as embodying the characteristics which will make the Victorian era remarkable in narrative literature. But they compel a tribute of affectionate admiration for the manner in which they have employed their great powers. Mr. Dickens has laid bare for us, with wonderful power, the social life of our great cities. He has taken us to the homes of poverty and care, and made us feel the oneness of our human nature, and what high hopes and longings may be buried under a load of misery and ignorance. With what ceaseless energy he has dragged out the last forms of social oppression! The Fleet prison crumbled at his touch; and even the paupers rejoiced in Christmas cheer, to the dismay and discomfiture of the parish beadle. Mr. Thackeray sang one prose song with many variations, heard first, he tells us, in old days beneath the solemn Syrian cedars,—“Vanity of vanities, all is vanity, saith the preacher.” How remorseless his satire, yet with what sad earnestness he uses

the knife; he cuts but to heal. If he regarded the world as a great hospital and all true teachers as surgeons, it must be acknowledged that the estimate was not an untrue, if a partial one. Mr. Thackeray tried to show us how bad our human nature had become, and Mr. Dickens urged upon us its infinite possibility of good. Both did a true and needful work bravely. With Mr. Dickens we dream of men, women, and children almost too good for this world, yet very helpful in urging us on to better things. With Mr. Thackeray we wake in the cold grey of the morning and find our dream vanishing for a while in the cold actualities of life and character; and so our dreams of good and satires on evil will alternate, until the good time when the poet and the workman shall be one. But another class of fiction-writers has arisen, represented in the writings of the brothers Kingsley, the authoress of "Adam Bede," "Jane Eyre," and "John Halifax, Gentleman," and numerous other writers of a similar character. These writers are more spiritual, and paint the deeper aspects of human life. They are more *en rapport* with the poetic spirit we have endeavoured to describe. They everywhere recognize the higher relationships of life, and regard all its details in their light. Though they have some of the highest qualifications of fiction writers, in their brilliant powers of description and their subtle entrance into phases of human sin and sorrow, they have plainly chosen a narrative style as a means of conveying higher teaching. We are not now concerned to say how far they have succeeded in their task, or what dangers attend it. On the whole, we thankfully recognize the change, and if the most sceptical on the tendencies of present literature will compare modern works of fiction with the productions of such writers as Richardson and Fielding, they must be profoundly thankful for the change. For the first

time, we have writings of great artistic power, realizing the divine deeds of human nature, and scouting a manhood which does not realize its higher destiny.

“Ten years ago,” writes Mr. Maurice, in a paper on Froude’s last volume, “an eminent German scholar expressed his astonishment at the amount and the value of the contributions which England had recently made to historical literature. And, certainly, the Victorian era will be as memorable for these contributions as for anything which it has given to literature. That two great histories of Greece should not only have been undertaken, but should have become popular, was a fact which, he says, no experience in his country of books enabled him to account for. He accepted, if he did not suggest, the interpretation that those who were in the midst of political action must feel an interest in political experience, from whatever age or nation they are derived, which the most diligent student cannot feel.” Certainly, an age which can boast of Lord Macaulay’s splendid fragment, of Mr. Froude’s Tudors, Mr. Grote’s History of Greece, Mr. Carlyle’s Cromwell and Frederick, and the complete labours of Mr. Merivale and Dean Milman, may aspire to take its stand by any period in its loving and laborious concern for the events of past days. Undoubtedly, our practical interest as a nation in politics has occasioned a demand for books of this kind; the more so because our politics are not fashioned on a modern theory, but are linked to the history and associations of centuries. To Sir James Mackintosh we are largely indebted for the philosophic spirit of recent history. With laborious care, if not in a popular style, he traced the characteristics of modern institutions in the habits of our Saxon forefathers. In the rude expressions of approval or reproach from the spectators at the old Saxon Council he

hears the first murmur of that cry for freedom which has found another expression in the growth of British liberty, and in the rude ordeals of justice the determination that something shall stand between the will of the judge and the fate of the criminal. Every reader of modern histories will have noticed what deep concern there has been to make history the biography of a nation, and not to rest content with the chronicle of kingly deeds and great political events. "No trifle," says a graceful contributor to our literature, "has been neglected by the modern historian; a mouldering medal is a letter of twenty centuries. In these wrecks of many storms, which time washes on the shore, the scholar has looked patiently for treasure. The painting round a vase, hieroglyphics on stones dug laboriously from underground, the wrath of a demagogue, the drollery of a farce, the point of an epigram, each possesses its own point and interest." Lord Macaulay's brilliant representations of English social and political life realized his own prediction, that when English history came to be written truly, it would be run after in the circulating libraries with the eagerness manifested for the latest novel. Lord Macaulay's rhetorical style, however, almost belongs to a past age. He would be compelled to describe the invader of a hundred cheeses in the same faultless antitheses as the hero of a hundred battles. His utilitarian philosophy, moreover, taints his writings with an indifference to anything higher than that which meets the exigencies of the time. We much prefer the style and spirit of Froude. He writes in simple, quiet English, and with a serious spirit worthy of one who is writing of the generations of old. We know nothing in modern literature superior to his account of the dawn of the Reformation in England. Everyone who takes up his

book must feel that it had never been written before. It may seem hardly satisfactory to refer to Mr. Thomas Carlyle as a writer of history, yet he has accomplished enough in this department to make his name great. If ever we were following the fortunes of men and women, and not merely of events in history, it is in the pages of Mr. Carlyle. With all his wild and wayward eloquence, and his free handling of men and manners, he is rigidly exact in his historical data—"you may trust him," says Mr. Kingsley, "to the crossing of a *t.*" On the whole, the spirit which we have described as belonging to the literature of our age penetrates its history. We have the workings of a nation's inner life, and not the outward accidents of its being. Its hopes, sorrows, and struggles are pictured to us as if they belonged to one man. Doubtless, our more serious treatment of human nature has prepared us for this. Just as we have discovered in things physical that

"Within the smallest dust before the tempest hurled
Lie locked the principles which regulate a world,"

so our deeper treatment of one man's experience has broadened into our dealings with the world.

But we now come to a branch of our literature which, perhaps, more than any other has felt the influence of Germany—our critical and scientific works. We can easily imagine what effect the eager pursuit of metaphysical inquiry would have upon the study of philology in Germany. The mechanical rules of grammar, and the shallow, exact, and artificial scholarship which obtained in central Europe and England, gave place to an exhausting examination of words and forms of speech, which has produced the most marvellous results. Words and sentences were studied as the symbols and forms of thoughts. The governments of a sentence were traced to mental laws, and not merely referred to empirical rules of syntax. The eager study of

comparative philology took the place of pedantic efforts to write elegant Latin sentences, or turn the contents of a newspaper into Greek hexameters. Thus, while the philosophers were giving their absorbed attention to the operations of the mind, the scholars were examining its methods of communication in forms of speech. The history and manners of antiquity were ransacked for fresh light on words and idioms. One of the greatest German scholars, Wolf, enunciated the dictum that our object in the study of antiquity should be to gain a knowledge of men as they existed in ancient times. Other distinguished scholars followed in the same direction, and never perhaps, since the days of the Alexandrian schools, has there been such a scene of earnest study as that which obtained in Germany at the commencement of the century. Many of the most earnest workers, who contributed not a little to the general results, were so poor as scarcely to be able to earn their daily bread. Of course, there was a good deal of wild and dangerous speculation resulting from such unwonted activity. But that the scholarship of Europe was almost revolutionized may be gathered from the fact that almost every dictionary and text-book of authority, and every critical commentary on the text of sacred or profane writings, are founded on the labours of German scholars. The effect on English scholarship is, on the whole, of the happiest kind. The richness and suggestiveness of German commentators never show to such advantage as when they re-appear in the terse and tempered productions of English criticism. With every acknowledgment to our German neighbours who have supplied us with so much of the raw material, we think a good scholarly English work unrivalled for its expository precision and directness of purpose. No age can, in our opinion, compare with this in the production of

laborious and faithful criticism on the text of sacred and classical writings. We now and then encounter them on a dangerously destructive errand; but we are nevertheless far too slow in acknowledging the amazing benefits which the critical labours of the last fifty years have conferred upon us. Shades of meaning containing new and delicate turns of thought have been brought to light in the literature of the old world, which have yielded a rich harvest to the student. Our steadiest and most systematic thinkers have greatly benefited by the change, and the most orthodox contributors to the literature of the day reflect the general improvement in critical investigation.

Nor must we forget that by the labours of our scholars in the direction of translation, the masses are able to enjoy the great productions of the master minds of all ages and of all countries. "Let me," said Lord Macaulay, "felicitate those who are not so fortunate as to have learned the ancient languages, that by means of the English tongue they may obtain admittance to intellectual wealth more precious than the greatest scholars in the days of Charles the Fifth could obtain, more precious than could be obtained even by such men as Aldus, Erasmus, and Melancthon."

Our age may well boast not only of the amazing advance made in every department of physical science, but in the literature through which it is communicated to the world. Our men of science vie with each other not only in the production of rich and sterling treatises, but in the annual composition of shorter papers to keep the public abreast of their labours. Nor are we to believe, as some would tell us, that in the march of the physical sciences all faith in the unseen will disappear. The blood, indeed, almost curdles in the veins when we read at the conclusion of one of our most profoundly scientific books, that the nature which

we see is the God whom we seek. But we have no fear that such a blank negation will be the result of our progress. The accomplished author of "Man and his Dwelling-place" has shown us how the discoveries of modern science are opening up to us infinite vistas both of time and space ; so that while certain scientific investigations may seem to have a materializing tendency, they are more than counterbalanced by broader and richer thoughts in another direction.

I introduce the fine arts at the conclusion of a hasty sketch of this kind, not with the slightest intention of dwelling at any length on the great work of the modern schools, but only for the sake of showing that their characteristics in the Victorian era very much resemble those already described as belonging to literature. Before the pre-Raphaelite innovation, which, with all its exaggerations and extravagances, has been the salvation of British art, and is now its hope, a conventional artificialism similar to that which had obtained in literature was bringing the fine arts into contempt. Pictures were compared with pictures instead of with nature, and there was little attempt to reproduce faithfully the forms and colouring of the outer world. An even conventional tone familiar to the purchaser of French plum-boxes appeared to satisfy the taste of the critics and the public. Before the brotherhood made their famous protest, Turner had already startled the art world by his innovations in landscape painting, and Mulready, Leslie, Maclise, Creswick, Egg, Hubert, Dyce, Anthony, and F. M. Brown had already done much to redeem English art by sterling work. Turner, above all, had covered his canvas with creations of wonderful power, studying nature in all her mysteries, and realizing the great truth that, in all her changes of cloud, sunshine, and mist, she does but mirror the passing moods of the soul. All

must remember the feeling with which they first entered the Turner Gallery. The first impression you receive, as you look quietly round at the canvas, is of power, yet power apparently somewhat wildly exercised; power that revelled in mystery, dealing not with the busy life of men in its pomp, but regarding them in solemn communion with the world they dwell in—its light and shade, its mountains hung in mist, its seas driven before storms. While there are strong lights upon the pictures—sunshine (not sunlight) as it has never been painted before—the prevailing tone is somewhat gloomy. Not very much of hope in the hand that painted. The old myths reproduced do not lead us to the golden gates, but bid us linger in the shadows and hear the night wind moan. Death is here—death at its very work. The shadows fall sternly on the mountains, and the day dies, not in peaceful rest, but as death in its struggle with life, and scarcely hoping for to-morrow,—sunset promising a wild night, rather than peace, far on into the darkness, hushing weary sleepers.

It is worth while, even with the poor light that shines upon a London roof, to wait in the gallery throughout the day. Some of the pictures want the morning light, others the noon-day summer scald, and more still the low twilight tones. Wait until evening, whatever you do. There, in the far corner of the room, are some fishermen bending over a boat, and in the deepening gloom they stand out as only figures can in the evening light. To the right the setting sun is held in the still depths of the harbour waters, waiting for the fighting *Temeraire* tugged to her last berth. Across the room the very shadow of death is on the canvas on which is painted the burial of Wilkie, off Gibraltar. The ships stand out with spectral vividness, and one strong gleam of light joining the sea and

a troubled sky falls on the lowered shroud. Turner's great work was to paint nature as it was toned and shaped by the life within. In his wonderful skies, giving you the idea of boundlessness more than those of any other painter, he paints that which answers to man's infinite yearnings. His clouds always hollow into the sphere from the strongest point of light, and arch our heads with solemn grandeur.

Turner having led the way in landscape painting, the brotherhood followed in a less difficult branch of art. We have no intention now of criticizing their labours; it must suffice to indicate their tendency. Their innovation in art precisely answered to that of Wordsworth in poetry. They relied on faithful detail in their work, clothed not with conventional brilliance, but with the subtle toning of a high spiritual ideal. It was to be expected that such an innovation would be attended with a good deal of exaggeration; but this is fast disappearing, and every artist has been more or less influenced by their labours. There is a nameless charm in the atmosphere of their pictures which has always compelled admiration, and a fidelity of detail, as well as a wealth and boldness of colouring, scarcely to be found in any other era. These men have realized, as artists never did before, that there must be the full culture of the whole man before even an artist's work can be true. The pictures of Mr. Holman Hunt burn with a sort of inner fire, and his highest thoughts of life and duty shine on the canvas. But I have no time to speak of them further. But let me ask you, ere I dismiss them, to rejoice with me that these men give hours of valuable time to the instruction of poor artists. Any young man who longs to be a painter, and is too poor to pay for an art education, will have readily and cheerfully afforded him, gratuitously, the best teaching that England can produce. In referring to these noble and

disinterested labours, I almost seem as if I am abusing a confidence, so unobtrusively and quietly are they rendered.

I can imagine some of you, regarding all this wonderful advance in science, art, and literature, asking wistfully, Whither is it all leading? What is the undercurrent of this tremendous mental activity? Will it leave us with our old historic faith; or will the broad open paths in which we are invited to walk lead us away from the old familiar track?

There are three solutions of this momentous inquiry offered to us.

According to one theory, the advance of knowledge will leave us alone in this world with laws fixed, wise, and merciful, daily doing for us their great and beautiful work. There is no reason or love greater than our own, and we must be satisfied with the boundless forms of life by which we are surrounded. Enough for us in death that some new forms of life will spring from our grave and our memory be fragrant when we are gone. So will the ages roll along, with the same experiences. There is no unseen world, and all our stern questionings about destiny and fate will only be answered by the echo of our impatient cries.

According to another theory, we have a God and Father in Heaven who speaks through every human soul, but has broken the silence in no other way. The tendency of modern inquiry is to exhibit all supernatural history as worthless tradition. All we know is that we have a conscience in our breast and a hope of immortality in our heart, and to these we must be true.

But, thank God, there is another creed which leaves us at His side in whose person all our reverent love centres, and about whom all our hopes gather. Standing at His side, we are not invited to separate ourselves from the solemn tide of life and progress which flows

along. But rather, do we hear the old Divine words, "All things are yours." In Him we shall inherit all truth, all beauty, and all knowledge, and touched with His redemption they shall but contribute to the glory of His reign. From that new heaven and new earth wherein dwelleth righteousness, which shall descend from heaven as a bride adorned for her husband, with looks all loveliness and movements all grace,—that world of which He shall be the light and glory,—nothing great or beautiful shall be excluded. The Christian's home is no ascetic abode of a few weary pilgrims. "They shall bring the glory and honour of the nations into it." Old forms of power, but partially revealed in the education of the world, shall reappear. Rome shall give back her power, Greece her wisdom, and Venice realize her dreams of beauty. A complete manhood and a perfect world shall complete the redemption which has so long tarried in the weary progress of the years.



PROCEEDINGS

AT THE

Thirty-seventh Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 5TH MAY, 1866.

Mr. Advocate Cole in the Chair.

CAPE TOWN :

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.
1866.

to add several valuable works to the library of reference. This year they have the satisfaction of announcing that they have added to the collection out of the grant: The English Cyclopædia, in 18 vols., McIntosh's Book of the Garden, a complete set of S. T. Coleridge's Works, a very valuable work on the "Flora of New Zealand," and a complete set of Walter Scott's, Bulwer's, Trollope's, and Currer Bell's Novels, besides several other works in various departments of literature. The accessions during the past year, by purchase as well as by presentation, inclusive of the abovenamed works, are as follows:

				Vols.
Miscellaneous Theology...	...	...	...	14
Jurisprudence ...	...	...	...	10
Science and the Arts ...	...	...	...	21
Works of Amusement ...	...	...	...	265
Dictionaries ...	...	...	...	18
Belles Lettres ...	...	...	...	42
History ...	...	...	...	54
Voyages and Travels ...	...	...	...	40
Biography ...	...	...	...	24
Miscellaneous ...	...	...	...	33
Total ...				521

Amongst them will be found, Captain Grantham's Map of the Colony of Natal, presented by His Excellency Sir Philip Wodehouse; two rare books, presented by Sir C. Brand, entitled "Sommier van Rechten," printed in 1484, and King James's whole works, printed in 1619; the "Codex Theodosianus," in 4 volumes folio, presented to the "Porter Collection" by the Rev. Dr. Heyns; also several works presented by George Hodgskin, Esq., for many years a merchant in this Colony, and now resident in England. This

gentleman, who has ever taken a lively interest in the prosperity of this institution, has during the last few years past contributed many valuable works to the Library, principally relating to South Africa. Several other works were also presented by Messrs. T. B. Bayley, M. Bergh, and Dr. Bleek, to all of whom the cordial thanks of the subscribers are due.

The Committee have also to acknowledge the presentation of a manuscript page of Sir Walter Scott's "Heart of Midlothian," together with several autograph notes, the gift of Mrs. Findlay, a lady who has recently left the Colony; these, together with some already in the possession of the Librarian, will serve as a nucleus for a collection of autographs, and the Committee will thankfully receive any further contributions.

The treasurer's account will be submitted, which will show the income and expenditure during the past year.

In conclusion, the Committee have to express their regret that the exterior of the building in which the valuable collection is deposited should still be left in the unfinished state in which it this day appears; and they can only express a hope that the time is not far distant when funds will be placed at their disposal to complete it in a manner worthy of the South African Public Library.

ADDRESS.

LADIES AND GENTLEMEN,—In one of the most amusing of Lever's military novels is a story of an army doctor who possessed many pleasant qualities, but the smallest possible modicum of personal courage. On one occasion, however, in the Peninsular war, the French cavalry made a sudden attack upon the English forces, and the unlucky doctor, instead of being in the rear, where he ought to have been, and where he devoutly wished to be, found himself in the centre of a square of infantry. The colonel roared to him and asked him what business he had there, and the poor doctor replied: "Arrah now, if you think it's pride that brought me, you're mighty mistaken. I'd be anywhere else if I could." And such, Ladies and Gentlemen, is my position on this occasion! When so many eminent and able men have year after year addressed you at these meetings, I feel that my place should be "in the rear;" but circumstances have thrust me forward, and I was attacked so suddenly and unexpectedly by the Library Committee that I had no time to retreat.

Having, then, consented to occupy this place, I determined to see upon what subject I could appropriately address you: and here again I found difficulties; for those who had gone before me had taken up so many lines of thought and blocked up the ways, that I could scarcely see a road open to me. At last it occurred to me, while others had instructed you, it might not be distasteful if I assumed the less ambitious

task of trying to amuse you: while others had discoursed upon the graver themes of art, science, and literature, I might not inappropriately speak to you on the lighter and brighter ones; in short, that, having already had the more solid portions of your intellectual feast, you might not be indisposed to take from me the whipped creams, the syllabubs, the *omelettes soufflées*—in other words, that I should say something about the humorous in literature.

Man has been defined to be “an unfledged biped:” an ape comes dangerously near to the definition. He has been called “a cooking animal,” and the description is flattering to his sagacity and taste. He has been described as “a laughing animal,” and I believe that the definition is perfect, as distinguishing him from every other creature. No other animal laughs—not even a hyæna or a Cheshire cat, in spite of the risible faculties proverbially attributed to both. And, surely, so marked a characteristic of our race is not to be regarded lightly. Whether the lower animals reason, has been gravely discussed by more than one philosopher of eminence, and it has puzzled the wisest of them to draw the exact line between instinct and reason.

“I shall not ask Jean Jacques Rousseau
If birds confabulate, or no,”

says one of our poets in reference to the question mooted by the great Swiss enthusiast, whether or not birds and other animals hold conversation and exchange their ideas as men do. But no natural philosopher has ever asserted that he has seen a dog cracking his sides over a capital joke made by his canine brother, or a cat shaking with laughter at the sight of a rat caught in a trap by the tail, and in the unpleasant dilemma of having to part with that appendage or consent to be eaten up.

Man alone has wit, humour, laughter. You will not name many other things which he so incontestibly possesses, and all the rest of the creation is without.

Rude ages have produced rude wit ; rude nations are still satisfied with rough and coarse humour ; and a few things generally indicate the degree of refinement attained by a people or an individual, more than the humour which satisfies them. Rough horse-play is a capital joke to Hodge, the ploughboy ; a dancing bear still makes excellent fun for a German peasant ; and I have seen a great Kafir chief laugh till he cried at the vagaries of a drunken Hottentot.

I confess I am astonished to find how little of refined wit and humour the ancient Greeks displayed in their literature—at least such as has come down to us. I am not forgetting Aristophanes and his comedies ; but there is more of broad and coarse satire than genial wit in them, though there is an abundance of comic humour. The chorus of *Frogs* in the comedy of the name is inimitable of its kind. The very language seems to croak, and wants only a bassoon out of tune as an accompaniment.

Still it is strange that the Greeks, who showed such delicacy and purity of taste in poetry and art, rose little above buffoonery or burlesque in their early comedy. They recognized the need of laughter ; for their greatest tragedians, *Æschylus*, *Euripides*, and *Sophocles*, wrote what we should almost call burlesques, but which they called Satyric dramas, and which were constantly played after the tragedy. One of these, by *Euripides*, called “*The Cyclops*,” has come down to our times ; but it is a blending of the ludicrous and the horrible, by no means pleasing to modern ideas, and is apt to make one shudder, as I confess I always do at a burlesque of a Shaksperian tragedy.

But let me read an extract as a specimen of this kind of humour. Ulysses and his companions have landed on the Island of the Cyclops, and that charming monster resolves to eat them all, according to his hospitable custom. He thus expresses his intention :

Cyclops.— I well know
 The wise man's only Jupiter is this,
 To eat and drink during his little day
 And give himself no care. And as for those
 Who complicate with laws the life of man,
 I freely give them tears for their reward.
 I will not cheat my soul of its delight,
 Or hesitate in dining upon you.
 And that I may be quit of all demands,
 These are my hospitable gifts—fierce fires
 And yon ancestral cauldron, which o'erbubbling
 Shall finely cook your miserable flesh—
 Creep in.

But Ulysses partly softens the monster by plying him with wine, which he has brought in his ship, and you will see how the monster shows his gratitude :

Ulysses.—Listen, O Cyclops, for I am well skilled
 In Bacchus, whom I gave of thee to drink.
Cyc.—What sort of god is Bacchus then accounted ?
Ul.—The greatest among men for joy of life.
Cyc.—I gulpt him down with very great delight :
 How does the god like living in a skin ?
Ul.—He is content wherever he is put.
Cyc.—Gods should not have their body in a skin.
Ul.—If he give joy, what is the skin to you ?
Cyc.—I hate the skin, but love the wine within.
Ul.—Stay here, now drink, and make your spirit glad.
Cyc. (to Silenus.)—What do you put the cup behind me for ?
Sil.—That no one here may touch it—
Cyc.— Thievish one !
 You want to drink : here place it in the midst ;
 And thou, O stranger ! tell how thou art call'd.

Ul.—My name is Nobody. What favour now
Shall I receive to praise you at your hands?

Cyc.—I'll eat you up the last of your companions!

Altogether, these Satyric dramas do not give men a very high opinion of the Greeks as humorists. Their wit seems clumsy, and yet they were clumsy in nothing else. Greece produced in later times a new school of comic dramatists, of which Menander was the greatest. From the little we have extant of his works, it seems that they were free from coarseness; just as Greece itself was more refined in Menander's days than those of Aristophanes.

Our ordinary conception of the Roman character scarcely leads us to expect much light and sparkling humour in Latin literature. And yet I almost think it contains as much as the Greek. Plautus and Terence, in their plays, have given us—the one, broad humour and ludicrous scenes; and the other, graphic pictures of the manners of the day, mixed with a little buffoonery, thrown in to please the gallery. In the Augustan age, Plautus was considered coarse: at least, that fastidious gentleman, Horace (who, by the way, sometimes forgets his own good breeding), pronounced him to be so. Horace himself had genuine humour, and of a refined kind. He does not roar with laughter, nor endeavour to make his reader hold his sides; but he smiles quietly, and keeps one in a constant sense of enjoyment with his polished wit and delicate sarcasm. Sometimes he breaks out into a bit of buffoonery, as in the journey to Brundisium, where he hits off the broad scenes on the road much in the style of our own Smollett, and sometimes he forgets his good manners altogether; but I fancy that on these occasions he had omitted to add the water to his Falernian. The very word “epigram” suggests the name of Martial; and I

doubt whether keener, more brilliant, or more compact wit is to be found in the world than in the works of this poet. For terseness and intensity of expression, some of his epigrams are really marvellous. You will find almost every good and decent one translated with wonderful fidelity in some of the numbers of late *Cape Monthly Magazine*. I know no version which surpasses that one. All the rest of the epigrams are untranslatable, for they should never have been written. But Martial lived in evil times, and wallowed in the filth of a corrupt age.

But let me read one or two from the translation I refer to, as specimens of Martial's style :

ON A LADY.

You'd take Sir James ? You're wise,—'tis very true.
He won't propose ? He is as wise as you.
You give me nought—"wait till I'm dead," you say :
If you're no fool, you know for what I pray.

ON AN HEIRESS.

John is most warmly wooing Netty,
She's very far indeed from pretty,—
But has one feature most alluring,
Her cough is bad, beyond all curing !
Paula would wed me : I would not, I told her ;
She is too old : I would if she were older.

ON CINNA.

Cinna writes satires on me, it is said :
Pooh ! no man writes, whose writings are not read.

TO A BROTHER AUTHOR.

Why my last poem I forgot to send ?
For fear you'd send me your's,—respected friend !

Leaving the classic ages, and turning to modern times, we find abundance of wit and humour in Italian literature, and of a kind likely to be pleasing to that strange people. The tales of Boccaccio are known to

all the world ; and the author read to his Queen (for whom they were expressly written) stories which at a later period of his life he confessed to be unfit for a lady's ear. In spite of their grossness, however, their wit is undoubted ; and the earliest of Italian prose writers is probably the greatest of Italian humorists. Some half century after him came Pulci, the poet, who seems to have written fun because he could not help it. He did not always select comic themes, but serious ones ; and he treated them earnestly and gravely ; but every now and then the ludicrous side of things seems to have struck him : he bursts out laughing at his own heroes and his own pictures of them, and in the very moment of his triumph over your heart and sentiments he startles you with a ridiculous image or a quaint expression, and leaves you convulsed with laughter just as you were preparing your tears. There is a crowd of less eminent Italian authors, whose works are full of humour more or less good.

As for German humour, it is something peculiar to itself—more apt to be grotesque than merry. The devil generally plays a large part in German fun, and to my mind the devil is not altogether a funny subject.

I cannot read Russian, but I have a translation of some Cossack tales, written by Nicholas Gogol, who was considered a kind of Russian Dickens. I cannot say that I am much struck with his humour, nor agree in the comparison ; but I will read you a couple of pages from his first tale, that you may judge for yourselves :

(Here an extract was read from a tale called “ Christmas Eve.”)

Why do men always try to make fun out of the devil? Is it because, as children, they have been frightened by old women's descriptions of him, and revenge themselves

for their juvenile terrors by ridiculing him when older? I confess I think the less we have to do with him the better, and I object to the grim fun of old-hogvism.

Need I mention Spanish humour? Need I refer to Don Quixote, or ask what book is better known, more widely read, more frequently quoted? Spanish wit is very apt to assume a proverbial form, and Spanish proverbs are some of the most terse and pointed in the world.

Of Portuguese literature, I confess I know little, except the "*Lusiad*," and I don't care ever to read that again.

If I were to strike out the nineteenth century, I should say that France has produced the largest crop of sparkling, brilliant, witty, and humorous literature in the world. Molière alone—the inimitable Molière—would give his country a high place in the world of humour. No comic writer ever hit off more admirably the ludicrous side of human character: no dramatist ever invented more humorous situations: though it is fair to say that he is accused of borrowing the latter from the Italian comedies of his day. Probably Molière would have answered with Puff in the Critic, when accused of plagiarism: "Two men, you know, may have the same idea—only one of them happens to have it first." And if Molière had never lived, France would have still boasted of one of the greatest of humorists in Le Sage, whose "*Gil Blas*" has been read by every one in the original or in some translation. And poor Le Sage, too, was accused of plagiarism—not of borrowing a bit of plot here, and a joke there, but of stealing the Spanish manuscript of a refugee author, and turning it into French.

However, he has been honourably acquitted, both in his own age and by posterity, but he was not altogether a lucky man: the actors seem occasionally to have

combined not to play his comedies, though they were admirable : he was always being accused of something he had not done—and he had the misfortune of being an advocate into the bargain.

As for Voltaire, in spite of what his opponents may say, he was one of the most wonderful and versatile geniuses, and his wit of the keenest and most brilliant character. No doubt he might have made a better use of it if he had been a better man : though on the other hand, to have mended his morals might have spoilt his wit, as one sometimes cures a horse of his vice and robs him of his spirit at the same time. In these slight glances at the wit of other times and other countries, I am not attempting to give anything approaching to a catalogue of the names of the humorous authors who have adorned them. I point only to a few names as they rise on the surface of my memory. The character of French wit is sparkling, neat, epigrammatic, and as such suited to the peculiar genius of the people. I never heard a joke miss fire in a French theatre. I have heard half the best things in the “School for Scandal” listened to in Drury-lane without a smile. We are a duller-witted people than the French, though it is unpleasant to have to confess it.

Most wit loses sadly by translation : none more so than French wit ; for the language is so exquisitely adapted for expressing the cleverest things in the choicest words, that when you attempt to sever the thought from the language, it seems to evaporate like the bouquet of a delicate wine decanted from the flask in which it has mellowed into perfection. The following, which I have attempted to translate from the French of Alphonse Karr, is a specimen of quiet French humour of the present day ; but I fear the translation does but scant justice to the original :

A lady was announced as a visitor to a magistrate. He was very much engaged, but she was importunate. The magistrate thrust aside the papers which covered his desk, and ordered her to be admitted. He ran over hastily in his mind the different cases which he had to decide, and tried to guess to which one this visit had reference. The lady makes her appearance. She is young and handsome, and apologizes for her importunity in gentle and graceful terms, and with a melodious voice: then she speaks of the occupations, the serious and even terrible duties of a magistrate.

Meanwhile, the magistrate mentally reads himself the severest lectures. "No," says he, "I will make no concessions to beauty, to charms so sweet, but so deceitful. I shall keep my heart closed against the accents which seek to penetrate it. No, I will never lose sight of the sanctity of my office, the strictness of my duty. No! nothing shall turn me aside from the straightest course of truth and justice."

The fair visitor, in the meantime, tries one by one her attractions—she makes play with her glances—she makes play with her voice. She asks the magistrate whether he was at the last ball at the Hotel de Ville—whether he has heard Cruvelli sing, and so forth.

At any other time he would have been angry; but the voice is so musical, and he is so afraid of hearing her ask something contrary to his duty—something to which he must reply in the harsh accents of refusal—that he lets her go on, but keeps mentally addressing to himself the strictest admonitions. "No," says he, "I will never forget that I am the guardian of society and the instrument of the law. History has quoted as an insolent crime the sword of Brennus thrown into the scale—shall I allow the smile of a woman to turn the scale of justice with its weight? The history of Cambyzes, who caused the skin of the unjust judge to cover the cushion on which his successor had to sit, has never been cited as a cruelty, but simply as rigid justice. Injustice in a judge is the highest crime that man can commit."

The fair visitor thrusts forward the prettiest and neatest little foot in the world, and rests it on the fender—and she says to the magistrate: "I may refer you to Mr. So-and-so, who is a friend of yours, and is anxious to be mine also, and to Mr. So-and-so and Mr. So-and-so."

And the judge says to himself, "Nevertheless, I must avoid extremes. It does not follow that because a woman is handsome

and because she has a sweet voice, and because her foot is small that justice is not on her side. Austerity must not blind me; the right is not always on the side of ugly women. I have seen hideous ones who were great rogues. In a word, madam, what can I do for you?"

"I will tell you, sir, in two words: I am invited to a grand ball the day after to-morrow: I have invented the most exchanting dress that has been seen this winter—something original without affectation, new without eccentricity—something almost impossible to imitate. It is a white skirt with a complete trimming of paroquets' feathers. I have laid all my friends under contribution who possess such such birds: I have taken every feather from the dealers; but each bird has only two or three of the feathers that I require. I know that you have a magnificent parrot. I intreat you, sir, not to refuse me two or three of its feathers, without which my trimming will be incomplete—without which all my pains will be wasted—without which I shall die of mortification—without which—"

"For goodness sake, madam," cries the magistrate, interrupting her, "why did you not say so at first?—I have been in an agony of suspense. Here, John, carry the parrot to this lady's house. She can send it back if she pleases."

One very short further extract of a similar kind:

A man came with his wife from some country district to beg for a situation in a Government office. The man was timid and awkward—his wife wanted neither grace nor self-possession.

"Leave me to make the advances," said she to her husband,—
"we shall lose everything if you try."

"But, dear, they tell me the Minister is such an admirer of beauty, and you are so pretty"—

"Nonsense about my beauty."

"Still you do reckon a little on its effect in securing our success now don't you?"

"I scarcely think of it—I only rely on our rights and talents."

"Well, I don't mind you going to the Minister, but you must leave your attractions at home."

"How can that be done?"

"Easily, if you will let me do as I wish."

"Well?"

"Well! let me just slightly paint your nose with red each time you go to him."

The wife refused; and there is no wife in the world who would agree to such a proposal, were she ever so virtuous and ever so devoted.

How England acquired the epithet of "merry" has puzzled many people to account for. Frenchmen, who declare that we are horribly "*triste*," must imagine that the appellation was intended to be ironical. After all, it is about on a level with that of "La Belle France;" for, certainly, France is not a beautiful country, although it may have much beauty in it. And so England, if not merry, on the whole, has produced plenty of merriment. From Geoffrey Chaucer to Tom Hood, her literature is full of it. And, beyond that, the humour is more varied in its character than that of any other nation. Broad and delicate—coarse and refined—subtle and grotesque—buffoonery and irony—all are to be found in the pages of English authors. And in no literature is the progress of refinement more marked by the quality of the humour. The coarse ribaldry of a barbarous age suited the times when chivalry was at its last gasp, and modern civilization had not yet supplied its place; and such jolly ballads as "The King and the Tanner of Tamworth" made our thick-witted and sensual forefathers roar out their approbation in loud guffaws. In the days of Elizabeth, Shakspeare, Ben Jonson, and others, living among a set of intellectual giants, made their humour intellectual also; but the taint of coarseness still clung to most of it, and fat Jack Falstaff, graceful Mercutio, brilliant Benedick, and even charming Beatrice herself, utter witticisms that we dare not repeat in these days, though a virgin Queen then smiled approval, and thought them "most excellent fooling."

At the time of the Restoration, the wit was of the sort just suited to the most immoral court in Europe; and Butler's "*Hudibras*," with all its occasional sins against propriety, is almost the only work of the times whose humour is not based on immorality. In Queen Anne's days, a crowd of wits and humorists burst upon us—some pure and refined, and others with the dirt still clinging to them. For delicate and graceful humour and fancy, perhaps nothing surpasses Pope's "*Rape of the Lock*;" for polished satire, I know not where to find the equal of his "*Imitations of Horace*;" while for the rougher sort of wit—at one time coarse and sensual—at another keen, pointed, and subtle always powerful and effective, now convulsing us with laughter, and now almost terrifying us with its daring and its bitterness—Jonathan Swift stands unmatched in our own or any other literature.

Let me quote but a few lines from Pope's mock heroic poem. You all know the story. A lock of Belinda's hair has been cut off and stolen by Sir Plume; the lady relates her injuries to her friends, and an army of drawing-room Amazons determine to avenge her. The battle is described in Homeric style, and an amusing part of it is that it reminds one wonderfully of Pope's own translation of the *Iliad*, a fact which the little gentleman himself would have indignantly denied:

When bold Sir Plume had drawn Clarissa down,
 Chloë stepp'd in, and kill'd him with a frown :
 She smil'd to see the doughty hero slain,
 But at her smile, the beau reviv'd again.

Now Jove suspends his golden scales in air,
 Weighs the men's wits against the lady's hair.
 The doubtful beam long nods from side to side;
 At length the wits mount up, the hairs subside.
 See fierce Belinda on the Baron flies,

With more than usual lightning in her eyes :
 Nor fear'd the chief th' unequal fight to try,
 Who sought no more than on his foe to die.
 But this bold lord, with manly strength endued,
 She with one finger and a thumb subdued.
 Just where the breath of life his nostrils drew,
 A charge of snuff the wily virgin threw
 The gnomes direct, to ev'ry atom just,
 The pungent grains of titillating dust.
 Sudden, with starting tears each eye o'erflows,
 And the high dome re-echoes to his nose.
 "Now meet thy fate," incens'd Belinda cried,
 And drew a deadly bodkin from her side.
 (The same, his ancient personage to deck,
 Her great-great grandsire wore about his neck,
 In three seal-rings ; which after, melted down,
 Form'd a vast buckle for his widow's gown :
 Her infant grandame's whistle next it grew,
 The bells she jingled, and the whistle blew ;
 Then in a bodkin grac'd her mother's hairs,
 Which long she wore, and now Belinda wears.)

In a very different style is the following bit of satire from Swift's *Gulliver's travels*. Gulliver is visiting the University of Lagado, and thus describes some of its *savans*.

(Extract read from "Voyage to Laputa," but which we need not give.)

In the more than half century which elapsed between the death of Pope and the commencement of the present century, literature slumbered. It woke up now and then, and produced Goldsmith, who was an excellent humorist as well as a poet ; Cowper, whose "Johnny Gilpin" entitles him to the same remark ; and Burns, whose every line is a gem, and whose humour is not inferior to his pathos. If I knew how to give him higher praise I would do so. Fielding and Smollett, great novelists, and greater humorists, almost complete

the list of literary names of the first class in the latter half of the eighteenth century. And, truly, if one takes the reigns of the Second and Third Georges (excluding the last twenty of the latter), there was little in the times to foster intellectual development. A formal, priggish, and dissipated life among the higher classes, coarseness and ignorance in the middle ones, and a combination of misery and brutality among the lower orders—all this was little calculated to develop the imagination, or to call forth that form of it which we call wit and humour.

But a new and bright era commenced with the dawn of the present century. Probably every age has been disposed to depreciate contemporary literature. I know that it may sound paradoxical to add, that side by side with this tendency has been another—an inclination to unduly exalt some few living and popular authors. But the latter propensity is chiefly displayed by those who have read little else than the books published in their own time, while the former characterizes the more learned of the community. It is especially a propensity of old people, but it is not confined to them. No doubt when

“The blind old bard of Scio’s rocky isle”

sang those marvellous songs, whose collection has ever since been regarded as the greatest epic poem of all time, there were not wanted those among his auditors who declared to the rising generation: “It’s all very well—all very well, but it’s not the sort of poetry we used to hear in *my* younger days, sir!”

We know that Horace speaks of the poet Ennius as “another Homer,” and would probably have ranked him far above Virgil if the latter had not been his own friend. And yet, the little that has come down to us of Ennius is but poor poetry, and so inferior to that of the great Augustan bard as (to borrow an expression of

Voltaire) "the tinsel of Tasso to all the gold of Virgil." But Ennius had been dead a hundred and seventy years when Horace wrote of him, and Virgil was a contemporary. No writer of the Elizabethan age seems to have been conscious of the genius surrounding him, and even Shakspeare was more praised as a pleasant fellow than appreciated as the glory of our literature. In the days of the Restoration, Otway starved, and Milton was regarded as a dull dog; while in the age of Queen Anne, though Pope was popular and made a fortune, yet the very fact of there having been a party who considered Cibber and Tickell as his rivals, shows how little the excellencies of the inimitable little bard of Twickenham were really recognized by his contemporaries.

And in the days we live in, he would be regarded as a rash critic who should declare that England has scarcely produced six greater poets than Alfred Tennyson. Yet posterity may find it difficult to select the six names which shall stand above his upon the pyramid of Fame. But if there is one branch of English literature which has produced finer fruits than another in the present century, it is that of humour. I heartily believe that the last seventy years have given birth to wit not less brilliant, but a thousand times more chaste—humour not less attractive, but infinitely more graceful—burlesque and farce not less extravagantly laughable, but incalculably less licentious—than any other age in the world can show. Think of the names of Sheridan, Sydney Smith, Charles Lamb, the Colmans, Canning, the Smiths (of the Rejected Addresses), Tom Moore, Theodore Hook, Hood, Lever, Dickens, Thackeray, Jerrold, Ingoldsby, Halliburton, and many others whose names escape me for the moment, and say if any other era of our own litera-

ture, or of any other literature, can furnish a more brilliant list of wits and humorists. And not one of them has made immorality, indelicacy, or irreligion the theme of his wit; and few have written even a sentence that the purest-minded would wish to see blotted. I do not know whether I seem to you to dwell too much upon this point; but while I grant that there may be wit whose very basis is in corruption—while I recognize the brilliancy and force of many an epigram which cannot boast of purity for one of its beauties—yet, as an enthusiastic admirer of genuine humour and true wit, I do detest to see their prostitution to such base uses; and I am proud of my countrymen in the present century, who have been the first and the most successful in showing that the keenest and most laughter-provoking humour needs no aid from immorality, and that there is no more necessary alliance between wit and profligacy than between stupidity and sanctity.

Another great feature in the humour of the present age is its kindliness and good-humour. It was said by a poet of a past age, that

“ Satire should, like a polished razor keen,
Inflict a wound that’s scarcely felt or seen;”

but satire of that kind was rare until the days we live in. Now we read it every day in the pages of *Punch*, and see it in his cartoons and etchings. Few satirists are keener than Sydney Smith, and yet how generally good-humoured he is: only once or twice did he really get into a rage, and that was when he was scarifying people who had injured his own pocket. Surely, one can make allowances for that even in a clergyman! Generally speaking, nothing can exceed his good-temper; and in every line we may fancy that we are listening to that rich, unctuous voice, looking at that

jovial face, and watching that twinkling eye, which used to sparkle with such pleasure as the great wit pointed out to his butcher the exact thickness of the juicy steak that was to be cut for his dinner. Dickens, too, is never out of humour, unless he gets on political subjects, and then he ceases to be a humorist at all. Charles Lamb is as gentle as his own name. Thackeray was never angry in his life, except with a young author who chose to describe his person and his manner and his private conversation at his club—and then he fiercely denounced “young Grubstreet;” but I don’t think that fact tells much against his gentleness of disposition generally. As for poor Tom Hood, he had enough of the milk of human kindness to supply a whole dairy. The truculent age of satire is passed—it spent its last gasp when Lord Byron, smarting with wounded vanity, wrote “The English Bards and Scotch Reviewers.” I have seen a few professed satires in heroic verse written since then; but I never heard of one that paid for its printing.

When Thackeray describes Lady McScrew, with her two gorgeous flunkeys following her abroad, and her half-starved daughters at home, and devoutly wishes that the tall footmen could be cut up into mutton-chops to feed the hungry young ladies, no doubt the satire is bitter; but think how Juvenal or Swift would have treated the same subject! It is the difference between the delicate irony of a wit and the coarse railing of an angry cab-driver.

And when, before the present century, was seen that exquisite blending of the tender and pathetic with the humcrous—almost with the ridiculous—which we meet with in some of the works of Dickens, especially in some of his earlier *Christmas Tales*? “Brave generals lived before Agamemnon,” says the

Roman lyrist. Great wits wrote before Dickens; but which of them, while convulsing you with laughter, ever touched your heart, appealed to your charity and sympathy, and awoke all the gentler and nobler feelings of human nature, even in the very moment and through the very agency of extravagant laughter? Ludicrous and burlesque as are the following lines of Tom Hood's there is really tenderness in them—at all events, such kindliness that we feel pity and good-will to the old lady they are addressed to, and not the repulsion we should have felt towards one whom even the polished satirist of the Augustan age had addressed on such a theme :

O Kate! my dear Partner, through joy and through strife!

When I look back at Hymen's dear day,
Not a lovelier bride ever changed to a wife,
Though you're now so old, wizen'd, and grey!

Those eyes, then, were stars, shining rulers of fate!

But as liquid as stars in a pool;
Though now they're so dim, they appear, my dear Kate,
Just like gooseberries boil'd for a fool!

That brow was like marble, so smooth and so fair;

Though it's wrinkled so crookedly now,
As if Time, when those furrows were made by the share,
Had been tipsy whilst driving his plough!

Your nose, it was such as the sculptors all chose,

When a Venus demanded their skill;
Though now it can hardly be reckon'd a nose,
But a sort of Poll-Parrotty bill;

Your mouth, it was then quite a bait for the bees,

Such a nectar there hung on each lip;
Though now it has taken that lemon-like squeeze,
Not a blue-bottle comes for a sip!

Your chin, it was one of Love's favourite haunts,

From its dimple he could not get loose;
Though now the neat hand of a barber it wants,
Or a singe, like the breast of a goose!

How rich were those locks, so abundant and full,

With their ringlets of auburn so deep !

Though now they look only like frizzles of wool,

By a bramble torn off from a sheep !

That neck, not a swan could excel it in grace,

While in whiteness it vied with your arms ;

Though now a grave 'kerchief you properly place,

To conceal that scrag-end of your charms !

Your figure was tall, then, and perfectly straight,

Though it now has two twists from upright—

But bless you ! still bless you ! my Partner ! my Kate !

Though you be such a perfect old fright !

The wit of former times was generally either satirical or convivial ; either it ridiculed and attacked somebody or something, or its moral was epicurean : “ Let us eat and drink, for to-morrow we die ; ” or, at the very utmost, it was merely harmless, teaching nothing particular, either evil or good, and seeking only to excite laughter. We have plenty of these three sorts in the present day ; but we have something much better than all three. We have the wit which keeps us merry, and warms us into kindness towards our neighbour at the same time ; we have the humour which softens the heart without drawing tears from the eyes—nay, even while exciting laughter on our lips ; we have the satire which, while it lays bare folly and sin, keeps alive charity ; we have satirists who do not stand apart, as though they were superior to the weaknesses and vices they lash, and thunder their denunciations in divine rage as on mortals inferior to themselves in virtue, but who take us by the arm, bid us watch the meanness and polished vices of the world we live in, and then turn round with us to the mirror and say : “ Behold us also ! You, my good brother, and me ! And are not *we* also sinners like them ? ” I don't believe that any one was ever made better by reading

the satires of Juvenal, or Persius, or Swift, or Donne ; but I am sorry for the man who has read Thackeray in vain.

I do not want to claim too high a place in literature for the humorous. There are higher, better, greater qualities ; but I claim for it a high place, for I regard it as a great instrument of good when wisely used. In the present age it has, I think, been so used by many great masters of it : but it has been abused also ; and to my mind, the crowd of wretched burlesques which have been thrust upon the stage of late years have done much injury to good taste. Their fun is of the meanest sort—a silly play upon words, and a distortion of every pathetic incident into an extravagant absurdity. I do not go so far as the late Charles Kemble, who said “that a man who would write a burlesque of one of Shakspeare’s tragedies would commit a murder if you paid him for it ;” but I certainly regard it as a wretched, if not wicked, waste of ingenuity to turn what is sublime and beautiful into the grotesque and ludicrous. True wit is imaginative and inventive, and does not need to borrow the golden thoughts of poetry and tragedy to debase them into second-hand tinsel.

To set about writing a work which should be all humorous, witty, or satirical, would be a hopeless task, perhaps, to the greatest wit that ever lived ; and the work, when finished, would be like a picture all sunshine—no shade or repose anywhere. The nearest approach to such a work has been *Punch* ; but it has required relays of writers to keep it going. And, after all, *Punch* does not always attempt to be merely funny ; he talks gravely sometimes ; and at others he is dull, even when he means to be witty. But *Punch* is remarkable with all its defects, as showing what a fund of wit and humour is to be found

in England. I am old enough to remember the appearance of the first number, and the prophecies that it would not last six months. Nearly twenty-five years, alas! have passed since then, and *Punch* is more popular, if not more witty, than ever. On the whole, I believe it has done good, for it seldom is unjust; and although it occasionally rushes in where, I think, it should fear to tread, yet its sins may fairly be condoned in consideration of the enjoyment it has afforded to thousands, and the pure standard of morals it has ever upheld.

But I have occupied enough of your time with these rambling remarks of mine. I could wish, for your sakes, that they had been better of their kind, and better put together. In conclusion, I will give you something better than my own; the words of one, himself a great humorist, on the true place and province of wit—the safeguards by which it needs to be surrounded, the objects for which it should work, the design for which it was bestowed on us, the ends it may attain:

When wit is combined with sense and information, when it is softened by benevolence and restrained by strong principle, when it is in the hands of a man who can use it and despise it, who can be witty and something much *better* than witty, who loves honour, justice, decency, good nature, morality, and religion ten thousand times *better* than wit,—wit is *then* a beautiful and delightful part of our nature. There is no more interesting spectacle than to see the effects of wit upon the different characters of men, than to observe it expanding caution, relaxing dignity, unfreezing coldness—teaching age and care and pain to smile—extorting reluctant gleams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the awkwardness and coldness of society, gradually bringing men nearer together, and like the combined force of wine and oil, giving every man a glad heart and shining countenance. Genuine and innocent wit like this

is surely the *flavour of the mind*. Man could direct his ways by plain reason, and support his life by tasteless food: but God has given us wit, and flavour, and brightness, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to "charm his pained steps over the burning marle."

PROCEEDINGS

AT THE

Thirty-eighth Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 4TH MAY, 1867.

The Venerable Archdeacon Thomas in the Chair.

CAPE TOWN:.

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1867.

Committee :

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| J. C. GIE, Esq.

A True Copy,

F. MASKEW, Librarian.

REPORT.

LADIES AND GENTLEMEN,—In presenting the annual report of the South African Public Library, your Committee have the unpleasant duty of recording what is already sufficiently known, that owing to the unsatisfactory state of the colonial finances the grant in aid, which by the combined liberality of Parliament and Government this institution enjoyed for the last few years, has during the session of 1866 been reduced by one third. So sudden and considerable a reduction of your Committee's available revenue has placed them in a very difficult position.

Owing to the firm impression entertained when the grant was first made in 1862, that it was to be a permanent one, they were induced to incur sundry heavy liabilities, partly to provide for the special custodianship of the splendid collection presented to this institution by Sir George Grey, and partly for the purchase of standard works to supplement the different departments of science and literature in which the Library, through its limited means, had until then been deficient.

In consequence of the decision of Parliament to reduce the grant by one third, your Committee had to choose between the two alternatives of diminishing materially the regular supply of books and periodicals from England, or reducing the already meagre and inadequate salaries of the officers in *pro rata* proportion to the amounts received by them out of the parliamentary grant. Having a due regard to the wants of the subscribers, and the requirements of the institution, your

Committee could not adopt the former course, at least to any considerable extent, and therefore, with the utmost reluctance, they have been compelled to fall back upon the latter, and make their chief librarian and librarian of the Grey Collection the principal victims of this retrenchment.

In the report of last year, your Committee appealed to the public for a more liberal and general support to an institution which, holding its literary stores open to, and available by all, possesses peculiar claims to the countenance of the whole community. That appeal, unfortunately, was not responded to; on the contrary, indeed, partly through the depression of the times, and partly from the departure of several of its supporters to Europe, instead of an increase, there has been a slight falling off in the receipts from subscriptions during the year.

Your Committee, however, now take the opportunity of repeating their appeal with greater urgency than ever, and they trust that, during the coming year, the subscribers' list will be sufficiently reinforced to place the Library in a better position, with more prosperous funds, and on a more effective footing even than before the reduction of the Parliamentary grant.

During the past year an application was made by the Committee of the Young Men's Christian Association to allow their members to subscribe to the Public Library on the same terms as those offered to the Mechanics' Institution on a previous occasion. Your Committee, ever anxious to extend the usefulness of the institution, readily consented to the arrangement, and they have the satisfaction of stating that twenty additional members are thus enrolled. The Committee will be gratified to have an opportunity

of entering into similar arrangements with any other institutions under like circumstances.

Among the numerous literary contributions presented to the Library during the past year, your Committee have to acknowledge the receipt from Europe of two cases, containing 281 volumes of Dutch books, forwarded by Mr. Advocate Tydeman, of Amsterdam. This valuable addition to the Library was made by that gentleman on behalf of his late father, Professor Tydeman, of Leyden, who, some forty years ago, undertook, at the request of the then Committee, to make a selection of Dutch books for the Library. In forwarding the books to South Africa one of the boxes was lost, and it is to replace this loss that the present collection has been sent. Mr. Advocate Tydeman also expresses a hope that they may prove acceptable to the Cape literary public who still read and understand the Dutch language, and the Committee trust that so splendid a donation will stimulate others to imitate so generous an example, and especially that it will induce many of the public who have not hitherto even subscribed to the funds of the Library to rally round it, not merely for its support, but for a systematic extension, worthy of the position it has hitherto occupied in the Colonial world.

To A. Faure, Esq., LL.D., the subscribers and the public are indebted for four volumes of Van der Keesel's Dutch-Roman Law, being an admirably-executed (MS.) copy of the original manuscript of the "Dictata," bequeathed by the author to the Public Library of Leyden. The value of this gift may be inferred from the note of Lorenz, the translator of Van der Keesel's "Thesis," who says: "It is a valuable work, and contains very full comments on almost every point of

importance in law. A treatise of this nature would, if obtainable, be of the highest importance in the Colonies, being the latest work on the subject of the laws of Holland as it still obtains in the ceded Colonies; for, with the exception of Van der Linden's 'Institute,' a treatise of a very elementary nature, there is hardly another work of any authority which brings the law down to the period immediately preceding the cession of these Colonies."

Your Committee have also to acknowledge that, through the representations of E. L. Layard, Esq., the Council of the Zoological Society of London has resolved that the South African Public Library shall be put on its list for the annual presentations of its Transactions and Journals. The Zoological Society have also kindly presented to the Library the whole series of their Transactions and Journals up to date.

The Committee have also to acknowledge several presentations made to the Grey Collection by Messrs. Jas. Cameron, R. Sheppard, and Dr. R. C. Dean (United States Navy).

The accessions of books, by purchase as well as by presentation, are as follows :

Theology	...	...	...	52 Vols.
Political Economy	...	...	...	41 „
Science and the Arts	...	...	...	107 „
Dictionaries	...	...	...	17 „
Works of Amusement	...	...	...	209 „
Belles Lettres	...	...	...	99 „
History	...	...	...	59 „
Voyages and Travels	...	...	...	43 „
Biography	...	...	...	32 „
Miscellaneous	...	...	...	22 „
Total				681 Vols.

Amongst them will be found, besides those already referred to, several works presented by Messrs. T. B. Bayley and Kunhardt, and the Smithsonian Institution (U.S.), to whom the thanks of the subscribers are due. The Committee have likewise to acknowledge the gift of a bust of the late President Abraham Lincoln, presented by Walter Graham, Esq., U.S.C.

The Treasurer's statement of the income and expenditure during the past year will now be laid before you.

ADDRESS.

LADIES AND GENTLEMEN,—It is, I think, a bad omen for the future education of this Colony that the spirit of retrenchment should have fastened itself first upon the funds of our Library. After wandering about in almost fruitless search for victims; after entering each department of the public service, and being always arrested by the fierce and agonized cries which its well-meant efforts evoked, retrenchment came into this peaceful building; the walls were silent and unprotesting, so it was decreed that we at least should not escape its fangs. Nothing can be more unfortunate than the choice; it is the worst form of a tax upon books. But the act, lamentable as it is, will not be without its bright side, if, in anticipation of the stream of new books being lessened, we should be induced to apply ourselves more earnestly to the treasures already on our shelves, of which no retrenchment can possibly deprive us. I shall venture to-day to direct your attention to one of the subjects represented there in the works of Layard, Fergusson, Rawlinson, and many others. The mention of their names will have pointed to buried cities, such as Nineveh and Pompeii, which have at last been disinterred, and are appearing in palace and sculpture, in villa and fresco, with much of their first glory and beauty left to them. Although long buried, they are not dead. The interest which belongs to their discovery is a fresh and living one; hundreds of labourers are constantly at work at

Pompeii, yet scarcely more than a quarter has yet been excavated, and until twenty years ago, we are told that "a case scarcely three feet square in the British Museum enclosed all that remained, not only of the great city, Nineveh, but of Babylon itself."* Their history seemed closed for ever. It was known that in the destruction of these latter cities prophecy had been literally fulfilled. Each perished by that which might become its greatest strength or weakness, its noble river. Of Babylon it had been said by one prophet: "A drought is upon her waters, and they shall be dried up" (Jeremiah l, 38); and history tells us how Cyrus drained off the waters of the Euphrates, so that his army might enter. It was foretold of Nineveh by another prophet, that the gates of the rivers should be opened, "and an end of it made by an overrunning flood," (Nahum i. 8. ii. 5, 6.) And here, too, history relates that the siege was brought to an end by an extraordinary rise in the Tigris which swept away part of the city wall and admitted the enemy. A drying up is the destroyer in one case, an inundation in the other.† Again, it had been declared by Nahum, of Nineveh, that her "palace should be dissolved or molten," and Diodorus (as quoted by Mr. Davison) relates that "the King seeing no hope of safety in defence raised a vast pile, on which he consumed himself in the flames of his wealth and his palace." One writer after another upon Modern Nineveh mourns the effects of fire upon some of the alabaster bas-reliefs, which in consequence would not bear removal. But with the account of its burial, Nineveh, as well as Babylon, vanished from sight. As Mr.

* Layard's *Nineveh and its Remains*, Preface xxv.

† See Rawlinson's *Herodotus*, i., 487: Davison on Prophecy, 459—461.

Fergusson expresses it: "Traveller after traveller passed through the land, and saw the Arab pasturing his flocks on the long lines of level plains, and the village of the more settled tribes perched on a mound that seemed to tell of former occupants; but many believed them natural; and there seemed scarcely more history to be gathered from these, than there is of former times from the ocean and its wrecks, or the sand-hills that bound its shore."* But the 19th century seems destined to unfold the mystery, to rekindle upon those barren plains the old life of the days when Assyria was the ruling power of the world, to estimate her place in history, laboriously to dig her treasures from the bowels of the earth, and not less laboriously to work at her inscriptions until her records shall be as certain history as that of Greece and Rome. We owe this mainly to two great explorers: the first in order of time was M. Botta, whose collection of antiquities from the Khorsabád Palace is now in the Louvre, and will, perhaps, yield in interest to nothing which Paris can display to the world even in the year of a Great Exhibition. The other is, of course, our own countryman, whose name has become a household word upon the subject, Austen Henry Layard. He has the rare qualification of being able to write graphically about that which he himself understands thoroughly; his works are full of poetry and exciting interest, which make them as pleasant reading as the best novel which ever was written; and, indeed, their subject is an illustration of the proverb that "truth is stranger than fiction;" for if the results of the excavations were not in the British Museum, making its collection of Assyrian

* Palaces of Nineveh and Persepolis, p. 7.

antiquities the finest in the world, the winged gods and the palaces whence they were exhumed might rank among the fancies of a brain heated by excitement and the glare of an Eastern sun. And, then, think for a moment of the difficulties he went through. We find him constantly contending with the official spirit of Turkish Pashas, who put off his ardent desires for help with those most provoking words: "We will see" or "to-morrow." Sometimes their resistance takes a more active form, as when, in order to give colour to the accusation that he was disturbing the graves of the dead,—the answer being: "there were no dead,"—the Pasha had the troops employed on two nights in carting grave-stones to the site of the diggings, that at least there might be no mistake now. At another time he and his companion have intermittent fever, but, as he cheerfully owns, on alternate days, so that one is always working, while the other shivers and looks on; the only medicine for the recovery of either is a blistering fluid, which had been prescribed for an injured horse. There is throughout such a spirit of energy about Mr. Layard that we feel he deserves to succeed.* We soon take part in the enthusiasm of his Arab diggers at the discovery of any fresh sculpture. "Hasten, O Bey," exclaimed one of them, "hasten to the diggers, for they have found Nimrod himself." We are quite ready to share the dreams of one disturbed night, when he says: "Visions of palaces underground, of gigantic monsters, of sculptured figures, and endless inscriptions floated before me." But the ground upon which Mr. Layard works is fertile indeed, for it con-

* N. I. 65, 137.

tains the remains of the most magnificent city of the ancient world. This is "the exceeding great city of three days' journey" of Jonah, in which,* according to the most received theory, Nimrúd, Koyunjik, Kramles, and Khorsabád marked the angles. Between them was spread the beautiful city with its parks and gardens, all remains of which have perished, their place occupied by sand so shifting that a trench described by Layard is not to be found by Loftus a few years after; and coffins are laid above ground in trust upon the chances of the winds, which would be as likely to bury them as to keep them buried. The palaces would have met with the fate of the city at large were it not for the vast mounds upon which they were built: "These were of sun-dried bricks, about 30 or 50 feet above the level of the plain. Upon it the monument was raised. When the building was destroyed, its ruins, already half-buried by the falling in of the upper walls and roof, remained upon the platform, and were in process of time completely covered up by the dust and sand carried about by the hot winds of summer." It appears, too, that hut-villages were built upon some of the mounds, which upon decay were replaced by others in succession, the mound itself growing in size at each change. A strong supporting wall surrounded the mound, and this served as a coating for the sun-dried bricks.† Mr. Layard first opened a trench to the level of the platform and then struck others at right angles to it; he was soon able to discover whether he was in a quarter for ruins. With some of the results of this process most of us are familiar. We have read how in the

* Layard's *Nineveh and Babylon*, p. 650; Loftus' *Chaldea*, p. 4.

† Bonomi, p. 89.

wondrous palace of Sennacherib were found the most magnificent sculptures, the winged bulls and lions, the eagle-headed divinities, the bas-reliefs in alabaster, with inscriptions beneath them, commemorating the triumphs of the empire, the carvings in ivory and precious woods—all speaking of a state of glory and pomp exceeded by none of the kingdoms of old. And, independently of their subject, the sculptures are no mere monstrosities (such as are pictured in the illustrations to Stephens's *Central America*), but works of the highest art. No one can see the colossal figures, the winged bulls and lions, without being amazed at the "strength in perfect repose" which is in them.* There is no fierceness, but simple consciousness of power; they gather up in themselves "the union of the greatest intellectual and physical powers." And there is no mystery such as exists in the solemn monuments of Egypt, whether Sphinx or Rameses, a characteristic of the latter beautifully expressed by Mrs. Barret Browning, when she says, speaking of a child in death:

"She has seen the mystery hid
Under Egypt's pyramid:
By those eyelids pale and close
Now she knows what Rhamses knows."†

At Nineveh the thought is altogether different; the wings are quietly folded in majesty upon the back of the Colossus; but whether in them, or in the vast proportions of its limbs, or in the frankness and openness of its human countenance, we find power only, not mystery.

Let us now pass from the ideal to the actual lion, shown in "The Lion-hunt."‡ An admirable sketch

* See Pusey on Daniel, p. 112—115. † IV, 276. ‡ N. II, 77, 1, 129.

of it is given in the second volume of Mr. Layard's first book; he says, "it is probably the finest specimen of Assyrian art in existence." It is a bas-relief in alabaster, and after the eye has become accustomed to the somewhat conventional treatment of the subject which runs through the Nineveh sculptures, we can only marvel at the beauty of the design. Nothing can surpass the excitement of the warrior, who is armed almost as if going into battle, leading us to see that there was the same connection between war and the chase as in modern times between the heights of Sebastopol and the hunting fields of Leicestershire. The horses are intensely eager, their ears thrown back, their eyes dilated. Every detail in the sculpture is worked out with minuteness, even to the armlets of the warrior, the chasing of the quiver, the nocks and feathers of the arrows, and the bosses, reins, and trappings of the harness. Much to be noted, too, is the rage of the king of beasts, who is not now standing in the majestic nonchalance of his winged relation, but rolling on the earth, open-mouthed, pierced with arrows, champing furiously against his fate in an agony of impassioned despair.

An interesting fact for naturalists seems to have been indicated by this and other sculptures, that the Asiatic lion had a claw upon the tuft of its tail. This was asserted by an ancient Greek, and has been often laughed at and contradicted since;* but a real claw upon a real tail was produced before the Zoological Society in 1832, and has since been found upon one sculpture after another at Nimrúd. Whether this was the rule or the exception, is still a

* L. N. II, 422; Bonomi, 245.

matter of controversy, and I suggest that we should agree to abide by the decision of one who is as intimate with the lion of natural history as his brother with that of the sculptures—the learned Curator of our Museum.

Another question has been accidentally decided by the sculptures: “How were the enormous blocks used in the largest of the Assyrian monuments taken to their places?”* Some of them were twenty feet square, and must have weighed between forty and fifty tons. The same thought must have occurred to any who have seen those weird pillars of Stonehenge, whose origin is lost in remote antiquity; until a few years ago they were almost the only works of man for miles about them, and even now are almost desolate upon the vast plain. Who brought them there, and how? We have no British bas-reliefs to answer the question; but at Nineveh a series has been discovered showing the whole work, from the first transport of the huge stone in the rough from the quarry to the raising of the finished sculpture to its place in the palace. On one of them, the block is on its passage down the Tigris in a raft far shorter than itself; cables are passed through holes bored in the stone, and dragged by large bands of men, each urged on by overseers, the head of the party being seated comfortably on the top of the block. Others represent the sledge on to which the block has been landed; the cables are dragged as before, but wedges and rollers are now used, and levers worked by ropes. Four officers are standing on the stone to give directions, one having what is supposed to be a speaking trumpet.

* N. and B. 104—114.

In the whole series, the sculptor inserts men until his slab comes to an end; if we except the single appliances of the levers, wedges, and rollers, all that the Assyrians depended on was human power. And this, next to steam, would be found now the best adapted to the purpose of transport. Some of you may remember the great delay caused by the procession at the Duke of Wellington's funeral by the huge catafalque upon which the coffin was placed becoming bedded in the loose wet soil near Hyde-Park corner. All the horses which could be got were harnessed to the car, but did not drag it an inch. An artillery officer then suggested that soldiers should be substituted, and these giving, at the word of command, one simultaneous pull, lifted it instantly out of its hole. And similarly, the sculptures must always have been dependent upon intelligent human strength. When Mr. Layard wished to remove them from their site, he could only make use of the same means as were employed to take them there; and when a framework was wanted for keeping the figures erect, on their being brought into position at the British Museum, it was fashioned after the model of that which by the last of the series of reliefs is shown to have been used at Nineveh thousands of years ago.

Consider, too, the small means possessed by the Assyrians for carrying out their designs. Baked sun-dried bricks, coarse alabaster or gypsum upon which to carve the reliefs of the panelled slabs. These were the materials at hand. No marble, nor ivory, nor granite were near them; even the limestone and black basalt of which many of the monuments were made had to come from far. And yet because the power was in sculptor and architect, no difficulties

would check it. They had "bricks for stone and slime for mortar" in the plains about them, but they conquered by force of will, and their art rose to the highest point of excellence. It is a lesson to us at the Cape of great results from poor means, of the life which springs from intense determination.

Below the bas-reliefs, upon the walls, were generally found the celebrated cuneiform—wedge-shaped—inscriptions, written in a character specially used for the solemn records of the nation.* These records were kept at first in the conquered country itself; a tablet was scooped upon the face of some prominent rock at a depth sufficient to guard it from the weather, upon which a rude picture was carved, and the particulars of the conquest given by the inscription below. A magnificent specimen of this kind found in Behistun, in Persia, and partially deciphered by Sir H. Rawlinson, has been one great help towards the meaning of the cuneiform character. He especially noticed here "a very extraordinary device, which has been employed apparently to give a finish and durability to the writing. It was, that after the engraving of the rock had been accomplished, a coating of siliceous varnish had been laid on to give a clearness of outline to each individual letter, and to protect the surface against any action of the elements. The varnish is of infinitely greater hardness than the limestone rock beneath it."† By degrees inscriptions on the rock seem to have been abandoned, and the walls of the palaces themselves became their home, so that the kings might be surrounded with the records of their national glories.‡ These tell of the

* N. ii, 164, 182.

† Quoted in Bonomi, p. 123, from the Journals of the Asiatic Society.

‡ N. and B., 632, 447

public life only of the empire. They are, as it were, diaries of campaigns, and do not enter, as the contemporary books of the Bible, upon the private history of individuals. And both reliefs and inscriptions speak of triumphs only, not of defeats, an instructive illustration of human nature in all ages. The battle-field is strewn with the slain and their scattered arms; but they are all enemies. The sculptor, to flatter the vanity of his countrymen, does not pourtray a single Assyrian either dead or wounded. Certain accounts which we ourselves have heard from the Free State, telling of terrific fights, with the losses on one side only, may possibly form a parallel.

Not less important than the wall-tablets are the cylinders. These are made of baked clay, mostly hexagonal or barrel-shaped. They are usually covered with inscriptions, such as records of wars, royal decrees, and lists of gods.* One of them, mentioned by Sir H. Rawlinson, is so minute as to defy analysis, even after examination with the microscope. On Layard's second visit to Nineveh, he found a depository in the palace for such documents, the remains of which were strewn on the floor a foot deep. The characters were formed upon the soft clay before it was hardened by the fire. Some were in the cursive or running character used in private communications, and differing entirely from the cuneiform, or public writing of the wall-tablets. In one use to which these cylinders were put we find an illustration of our modern custom of placing documents under the corner-stone of our buildings; a perfect inscribed cylinder was found near Birs Nimrúd, the site of Babylon,

* Bonomi, 354.

commemorative of the founder "standing on one extremity, in a niche formed by the omission of one of the bricks in the layer."*

The work of deciphering the inscriptions was one of immense difficulty. There was an alphabet which, even after having been cut down by analysis, amounted to 150 letters, and many of these used to represent different sounds. When the inscriptions were parallel, there was not, as in the case of the Rosetta stone, one known language to serve as a guide to the others; but each was unintelligible, its meaning only to be guessed at by its relation to some kindred tongue. There are other drawbacks set out at length by Mr. Fergusson, in the chapter entitled *Inscriptions*; but notwithstanding, he sums up the results thus: "With an alphabet, so nearly perfect as the one already elaborated, with a certain knowledge of the affinities of this language to others, with which the learned are familiar, and with 500 of the most usual words certainly known, it can only require a sufficient amount of industry on the part of those whose philological acquirements fit them for the task, to perfect what has been so well commenced. When once this is accomplished, we may read these contemporary annals of Assyria and Babylonia with as much certainty as we do those of our own Anglo-Saxon kings."† The extent to which this has been already done is a matter of controversy among scholars; and until the question is absolutely determined, we cannot look for a settlement of some of those vexed questions upon the history and chronology of Scripture which a few years must in all likelihood bring. Some of these have already received light.

* Loftus' *Chaldea*, p. 130.

† p. 25.

For instance, the account in the Prophet Daniel, that at the taking of Babylon, Belshazzar was king, was contradicted by Berosus, who said that Nabonidus was king. But on one of the cylinders the puzzle was explained.* It was found that Belshazzar was admitted to a share of the Government in the life of Nabonidus, his father. He therefore ranked as king. This difficulty is at an end; others may be long before they yield; but we may well be content to wait the issue patiently. Meanwhile, it is very cheering to see what reverent handling Holy Scripture has met with at the hands of the leaders in Assyrian and Chaldean exploration: they treat it as *the* book, *the* authority, and bring the inscriptions simply in illustration. And these are the most valuable there are. The monuments of Egypt throw but little light upon the Bible. There was a repugnance between the Egyptians and the Jews which could never be got over.† Manners, habits, customs, almost all were different. But when we come to Assyria, we find its monuments and sculptured walls full of illustrations of the Israelites, whose remains as a nation are almost entirely in writing, and whose daily life that kingdom bore upon more than any other. The Samaritans, for instance, who lived in their midst in the time of our Lord, were not akin to them, but descendants of those heathens with whom Shalmanezar, King of Assyria, had colonized the desolate country of the ten tribes.‡ They were originally emigrants, as we read in the Book of Kings, “from Babylon, and from Cuthah, and from Ava, and from Haneath, and from Sepharvaim.” And

* Sir H. Rawlinson, quoted by Puzey on Daniel, 402.

† Stanley's Lectures on the Jewish Church, pp. 86—100.

‡ See Dean Goulburn's Acts of the Deacons, p. 221.

we see in the palaces the gorgeous chambers "ceiled with cedar and painted with vermillion," which Jeremiah describes (xxii, 14);* the carvings in ivory, such as the workmen in the Book of Ezekiel are making for the galleys of Tyre (xxvii, 6); the "blue clothes and embroidered work" in which Assyrians were skilled and their merchants traded (xxvii, 24); the events of the siege and the treatment of the conquered (xxvii, 7, 12); and the idols carried in procession, as we read in the Prophet Isaiah. "They bear him upon the shoulder, they carry him and set him in his place (xli, 67)." These points, and many others like them, bearing upon the accuracy of Scripture, will have been noted by every reader of Mr. Layard's books.

I will now ask you to pass from the plains of the Tigris to the Bay of Naples, where in one of the loveliest scenes on earth lies the long-buried city of Pompeii. It is in the midst of a volcanic region, where the ancient fables which told that here were the *Campi Phlegræi*, the Burning Plains, and the *Pyriphlegethon*, the river gleaming with fire, and the Lake *Avernus*, the entrance into the infernal regions, might have taught its people the danger which lurked beneath. The craters of extinct volcanoes near, as well as the volcanic soil upon which their gardens and vineyards thrived, might have been another warning. An earthquake which destroyed parts of both *Herculaneum* and *Pompeii* only sixteen years before the eruption which overwhelmed them might also have caused alarm for the future. But we have no traces to show that fear existed. So is it still in the villages along the shores of the bay. Even now that eruptions

* N. ii, 264, 452, 420, and 378.

have taken place oftener, the inhabitants of Torre del Gréco, who live above Herculaneum, have been offered other sites by successive governments; but they cling to their home as if nothing would ever trouble them. And, indeed, the whole scene rests in such uttermost calm, that it is difficult to imagine the change of the cloudless sky into that terrible hour, when, instead of the lazy, thin line of vapour which now drifts upward from the cone of Vesuvius, there arose the vast column which was (as Pliny's letter describes it) "like a gigantic pine," the fire its trunk, the smoke its branches. Then, whilst the flood of lava poured upon Herculaneum immediately below, a cloud of white ash was carried to Pompeii, choking the air, and filling the streets and lanes of the city to a height of some feet. This was followed by the steamy torrent which, forming a strong thick mud as a stratum above the ashes, penetrated into every nook and cranny, and closing up at once every avenue of escape, engulfed the people with their houses and possessions in an indiscriminate destruction. And for nearly 1700 years the city lay quietly beneath the mass, a new life of vegetation forming gradually upon the volcanic tufa, its site unknown, its history well-nigh forgotten, until an accident revealed it to the world, and its excavations were begun. With varying energy they have been continued until the present time; at first mostly upon the principle of rifling the treasures and then leaving the walls to perish, so that many precious remains were suffered to become heaps of rubbish. And even if the walls stood, the paintings and frescoes which surrounded them faded on exposure to the atmosphere. When discovered, they were bright and glowing as on the day they were painted, some only half-finished,

the artist himself, it may be, as the poet imagines,* throwing down his brush under which the flowers were blooming, and fleeing for his life; but the rain and sun have done their work remorselessly, and the Vandalism of man has ruined what the earth preserved. Of late years, however, a great change has taken place, especially since the Italian revolutions. There was at first every prospect of things getting worse. Among the strange acts of the popular idol Garibaldi, during his happily brief career in Southern Italy, was the appointment of the novelist Dumas to the inspectorship of the ruins, about which he cared and knew nothing. But a new *régime* has been inaugurated by Signor Fiorelli, one of the most accomplished archæologists in Europe, and now the utmost care is taken to repair any damage done in excavation, to restore as far as possible each building to its old framework; so that instead of showing streets of broken walls, Pompeii will breathe again with its old life. One great change in the method of conducting the excavations results from the use which Signor Fiorelli has made of simple means for what may almost be called the preservation of those bodies which were overwhelmed in the eruption. Of old, the visitor to Naples was shown the skeleton head of the good soldier who would not be driven from his post at the river gate, but stood true to the last: if the discovery were made now, he might see the soldier himself. If the villa of Diomed were excavated now, and in its cellar were found tokens that the family took refuge there, we should be able to see, not their skeletons, but the group which they formed as the fiery streams overwhelmed them. For this has been

* Schiller, vol. 1, 387.

done in other cases. It occurred to Fiorelli that, by passing liquid plaster into the hollows where the bodies had been, he might use them as the sculptor would his model. So that now there are the very forms themselves, seeming as if they wanted but a touch to rekindle them into life. The most marvellous group which the earth ever gave back was placed in 1861 in the new museum which Signor Fiorelli has formed at Pompeii. It seemed to be a family who, having crouched in some corner whilst the city was being enveloped in ashes, were driven out by the liquid mud which followed, and at last engulfed them. One, probably the mistress of the house, carried in her hands such household treasures as she could find; her keys were at her side, and vases, coins, and jewels close by. Another of the casts shows a man who, despairing of escape, laid himself down on his back to die quietly: he is tall and vigorous, with strongly marked features; the coarse stuff of his clothes, the heavy sandals, one of them torn, the thick ring on his finger, are said to be plainly marked. The other two are supposed to be mother and daughter, poor people, as shown by their clothing. The poor girl struggled hard for life. M. Marc Monier says: "She had covered her head with her veil from fear. She was buried as she ran: her face is towards the ground, and not being able to raise herself, she had rested her fragile young head upon one of her arms. One of her hands is half open, as if she had held something, possibly her veil. The nails of her fingers had pierced the plaster."* Another eye-witness says: "The form of her head is perfectly preserved. The texture of her coarse linen garments may be traced,

* *Revue des Deux Mondes*, xlvii, 231.

and even the fashion of her dress, with its long sleeves reaching to the wrists. Here and there it is torn, and the smooth young skin appears in the plaster like polished marble. On her tiny feet may be seen her embroidered sandals.”* So that we have here no mockery of preservation, such as the Egyptian mummy-cases unfold, no groups of mere statuary, but the very forms themselves as they gathered round each other in the act of dying, every line complete, even to the “clenched hands and lips, stiffened with sorrow.”† And seen at Pompeii itself, such a group as this must form the saddest commentary on the life of a city, of which the motto upon one of its villas might serve for the whole—“*Habitat Felicitas*,” *felicitas* meaning the sensuous, butterfly existence which Lord Lytton has set forth in “*The Last Days of Pompeii*.” Except for one sculptured cross, there would be no sign to show that the city was not wholly given to idolatry; indeed, there is much which tells of a lower state of worship and morals than any which has been declared by the serene divinities of Assyria. Its life is only written as yet in its buildings, paintings, and statues, for no library has yet been found; but‡ the papyri of the sister city of Herculaneum are almost entirely of the Epicurean school, which said, “Let us eat and drink, for to-morrow we die.” How little they knew of the way in which the fountain of life would be dried up!

And there is no hospital; perhaps it may be said with truth that there *could* be none in any Roman town of that age. All systematic care for the sick and suffering, all those blessed associations for living ministry to the

* *Quarterly Review*, No. 230.

† *Plumtre's Poems*, p. 154.

‡ *Edinburgh Review*, No. 236.

poor, in which our own time is rich, sprang up from the brotherhood of the Church, when this became fully organized. The pagan world, as a whole, did not recognize such sympathy : self was its god.

It would be tedious to enter at length into the particulars of the excavations. The value of them has been principally in the light which they have thrown upon the domestic life of the Romans. The city abounded in such luxuries and elegancies as showed that its people, whilst living in a climate where work is burdensome and the invitations of out-door existence strong, had ample means for gratifying their tastes. Their love of colour was extreme ; their houses built of simple masonry (*opus incertum* it was technically called) are decorated, even the poorest, by some painting, if the owner could only afford a garland of flowers or a bunch of fruit. Greek artists seem to have lived among them ; but the statuary for the most part is not of the highest kind, although late accounts speak of one or two groups of singular beauty ; and in the Blacas Collection, just added to the British Museum, there is a fresco of which a critic writes : " That it is a composition worthy of a great master." * And of the celebrated mosaic of the " Battle of Issus " (almost the only work of art at Pompeii for which Sir Walter Scott seemed to care†) it has been said that some of the heads are equal to Raphael's. These, however, are the exceptions : the decoration is rather graceful and pretty than full of any deep feeling, and thus corresponded with what we know in other ways to have been the character of the inhabitants. There are tokens to show that they were admirable workers in metal ; there

* *Saturday Review*, January 26.

† Lockhart's *Life*, vii, 349.

are vases of exquisite design in bronze and silver necklaces and other ornaments so perfect, that the great Roman jeweller, Castellani, can do nothing better than copy them literally; also bracelets of elastic bronze, the power to manufacture which is quite lost; surgical instruments, horrible to see, in great profusion, said to show the deepest anatomical skill; one of them was patented in London as a new invention two years before it was discovered in a house at Pompeii. And not in single instances so much as in the whole feeling of the city does the life in death startle and appal us. The baths, with the seats in the waiting-room, as if they had been used yesterday; the pavements on which the chariot wheels have left ruts, the stones for the riders to mount, and the rings by which the horses were tethered; the street which was being made, at the end of which is a huge block of stone to prevent carriages from coming down; the house which was building, where you see the stucco model from which the marble bas-relief was being worked; the well of which the sides are worn by the cords of the bucket or the hands of the drinkers;—all these things, evidences of common everyday life, upon which it seems as if a hand had been laid for a moment, and then removed, leave an awe-stricken feeling on the mind which it is not easy to escape from. Perhaps, in this point of view, although there are others elsewhere of far greater compass and magnificence, nothing at Pompeii makes the same impression as the Amphitheatre. In it the great mass of the population was assembled at the time of the first alarm of an eruption. The path to it lies for some distance over the still buried part of the city. Every step is taken over that which once throbbed with

life. The building is more ancient than the Coliseum. It is now as it was when 10,000 people were crowded upon the stone seats, and shouting for another combat of gladiators or a fresh victim for the lions. The cells for the beasts are quite perfect, and all the entrances and covered wings for the different ranks of citizens, from the nobles by the arena to the slaves in the galleries. And in the *Muséo Borbonico* are the tickets of admission. It is startling to be shown the door at which the gladiators entered for the fight. A sculpture on one of the tombs represents these deadly encounters, gladiators against each other, or against Thracian captives, or against the wild beasts. But no hint is given of the sacrifice which from other sources we know to have been most frequent, the Christians to the lions. That history is omitted, like defeats from the Nineveh marbles; no sculpture nor inscription publishes that shame. Yet it must always be impossible not to meditate on the agony and the faith there had been within the walls of the Amphitheatre when martyrs, "of whom the world was not worthy," gave up their lives gladly in hope of the Resurrection. And, therefore, in the Coliseum itself, the centre and home of such deeds of blood, it seems scarcely strange (if symbols have any meaning) to be told of flowers of extreme rarity and beauty blossoming year after year upon its now deserted galleries.

Let us ask, before we conclude, to what we owe the wonderful preservation of these buried cities? Schiller's beautiful line is the answer:

"Nichts is verloren; getreu hat es die Erde bewahrt."

The lava and ashes of Vesuvius have guarded Herculaneum and Pompeii; the mounds have preserved

Nineveh; the alluvium of the Tiber has cared well for Ostia; and each has lain quietly under its burden until the world was best able to profit by its disinterment. To use again some words of M. Monier: "It was a great good fortune for Pompeii to be buried under the ashes, but a far greater that it should have stayed these sixteen hundred and sixty-nine years: one trembles to think what would have become of these poor ruins if they had had to submit to the outrages of the thousand invasions which from the reign of Titus to that of Charles III, came one upon another to devastate the miserable kingdom of Naples." She has been indeed our mother-earth, waiting patiently until her children were prepared to listen to the revelation of her secrets. We should as little have expected her to perform this office, as to learn that the most experienced travellers in Polar regions, when overtaken by a snow-storm, invite the snow to cover them up, and as it were build over them, in order that they may be kept warm and living.* Yet if these cities had been above ground they would have been broken to pieces. Mr. Palgrave tells us how in a recent visit to Egypt he saw an "unparalleled granite Colossus which has become a well-nigh shapeless mass," and this although "a thousand steam sledge hammers would have seemed insufficient to effect its ruin." Any part of an exposed city or palace is made a quarry of,—goes, for instance, to build a bridge, or repair a miserable village at Mosul:† or some precious relic is smashed to pieces by devout Mussulmen as the idol of the infidels. But the earth restores that which she had hidden, but not destroyed:

* Homes without Hands, p. 37. † N. and B., xxiv.

we find it preserved from exposure to the atmosphere, and from wanton destruction or ignorant misuse. The Assyrians are present to speak of their wealth and power, and of artistic taste and skill, without which mere material wealth would have been useless. We can imagine each building perfect, each palace rising in its splendour, as Mr. Fergusson's restorations have pictured at Khorsabád and Nimród. The lions are guarding the portals, the triumphs of war and the chase surround their walls; we want but the living men, the king with his retinue and state, the troops of armed warriors, and the captives brought from far lands, to complete the grand suggestions which the earth has given us of the power of the empire. And when we turn from the stern simplicity of Nineveh to the growing effeminacy of the Roman people, we find at Pompeii innumerable instances of a highly-polished, civilized, and dissolute city, which Vesuvius had hidden as it were for a moment, and all seems as if hardly a memory, but as if the shows and revels were still present, as if the songs had scarcely ceased or the flowers faded.

I have now endeavoured to indicate a few outlines of a great subject, which may interest even those, like myself, with whom they must ever remain outlines, as well as those who are qualified to go into their depths. There is a fascination to such as care only for things modern, things which speak of the rushing life of the nineteenth century, for these cities were discovered but yesterday; and to such as love that which is ancient, for does not their disinterment tell us of two of the greatest empires of antiquity? The old and the new are hand in hand. To us in South Africa there is very special need of

subjects of this class, in order that we may make for ourselves interests which are not naturally forced upon us in our daily life. We have much to rejoice us in our beautiful scenery, in the glories of mountain and cloud, and sea; but we have nothing which connects us naturally with the great deeds of the past; nothing which causes the heart to leap or the pulse to beat more quickly, like theirs who feel (in the words of Sir Charles Fellows, used of Greece) that "every peak in every mountain range has its history." We have no monuments of a nation's struggles, nor of its artistic life. We must claim, then, with the greater earnestness, our heritage in the past life of the world; for we may gather thence, not less from its failures than from its triumphs, new motives for high and noble aims, and these independent of earthly greatness or material prosperity.

PROCEEDINGS

AT THE

Thirty-ninth Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 23RD MAY, 1868.

Mr. Professor Noble in the Chair.

CAPE TOWN:

SAUL SOLOMON & Co., STEAM PRINTING OFFICE.
1868.

Committee :

W. PORTER, Esq.
Mr. PROFESSOR CAMERON
W. HIDDINGH, Esq. (Treas.)
S. SOLOMON, Esq.
Mr. PROFESSOR NOBLE

DR. DALE
SIR THOMAS MACLEAR, KNT.
VERY REV. DEAN DOUGLAS
CHARLES A. FAIRBRIDGE,
Esq.

Auditors :

J. C. GIE, Esq.

| JOHN NOBLE, Esq.

A True Copy,

F. MASKEW, Librarian.

REPORT.

LADIES AND GENTLEMEN,—The Committee, in submitting their annual report, regret that they are unable to congratulate the subscribers and the public on the improved financial position of the institution. This is to be attributed, in great measure, to the reduction in the amount of the Parliamentary grant, as noticed by the Committee in their last report; and also to the fact that the expectations of the Committee, in appealing to the public for a more efficient support of one of the oldest and most useful of our colonial institutions, have not yet been realized.

Your Committee during the past year were induced, in consequence of the limited state of the funds, to present a petition to His Excellency the Governor, praying for the restoration of the original grant of £600 per annum, and they urged the claims of the Library for additional support, and at the same time brought to His Excellency's notice that certain liabilities were incurred upon the faith that the Parliamentary grant was to be a permanent one. His Excellency was pleased to receive the petition favourably, and forwarded it to the House of Assembly for their consideration, and in the message transmitting the petition stated that this grant, as well as others of a like character, had been reduced solely out of deference to the resolution of the House of Assembly; but that His Excellency would be prepared to restore to those institutions the sums formerly allowed to them.

During the debate on the Estimates the question came under consideration, and your Committee are inclined to infer from the discussion which then took place that, but for the late period of the session, the grant would have been restored. In the full confidence that such was the feeling of the House, your Committee intend to renew their application to His Excellency during the present session of Parliament, when they trust the Honourable House may be pleased to restore the grant to its original amount.

The Committee have to report that an offer was made to them by the trustees of the Popular Library, Messrs. W. Porter and E. Christian, to hand over to them the cash balance remaining in their hands and belonging to that institution, amounting to £44 8s. 4d., provided the Committee would guarantee any *bonâ fide* claims that might be made upon the trustees to the extent of the amounts so deposited, to which they gladly acceded.

During the stay of His Royal Highness the Duke of Edinburgh in Cape Town, His Royal Highness honoured the institution by a visit, and it was a source of great pleasure and gratification to the Committee to learn from His Royal Highness that he was pleased with the general arrangement of the Library, which was opened to the public by His Royal Highness on his previous visit to the Colony.

The Committee have to acknowledge the bequest made to the institution by their late colleague, Mr. Justice Watermeyer, of one hundred volumes of works, to be selected from his library, which have been received and placed on the shelves. They have also to record their thanks to the Hon. Dr. Abercrombie for the presentation of 175 volumes of medical works.

This collection Dr. Abercrombie has given to the Library, for the benefit of the profession to which he belongs, with the understanding that the books may be circulated freely under the ordinary rules of the institution. To Charles A. Fairbridge, Esq., the Committee are indebted for the following rare and valuable works presented by him to the Library :

Demosthenes. Folio. 1570. Paris. From the Duke of Sussex Library.

Redi's Works, 7 vols., 8vo., 1778. Naples. This copy belonged to Leigh Hunt, whose signature is on the title page. The volumes are annotated by Hunt, who translated parts of Bacco in Toscana.

Tristram Shandy. First edition, 12mo. 1760—1767. Sterne's signature will be found on the first pages of Books 5, 7, and 9, apparently presentation copies.

The Basilicon Doron of James I. First edition. Very scarce. 12mo. London: 1603. Three small portraits of James I., all rare, and highly prized by collectors, inserted.

The Icon Basilike of Charles I. (or at all events laid to his charge) 12mo. 1648.

Milton's *Defensio pro Populo Anglicano*. First edition. London: 1650.

Callander's *Terra Australis Cognita* (known as Callander's Collection of Voyages, 3 vols., 8vo. Edinburgh: 1766. Scarce.

The Committee trust that the good example set by these gentlemen may be followed by others, and that subscribers and the public will duly appreciate their liberality.

The accessions of books by purchase as well as by presentation are as follows :

Theology	...	...	...	1	volume.
Political Economy	...	...	...	9	„
Science and the Arts	...	...	...	183	„
Works of Amusement	...	...	...	145	„
Belles Lettres	...	...	...	68	„
History	...	...	...	72	„
Voyages and Travels	...	...	...	61	„
Biography	...	...	...	30	„
Miscellaneous	...	...	...	11	„
<hr/>					
Total	...	...	...	580	„

Amongst them will be found several works, together with those already mentioned, presented by the Revs. Messrs Kock and D. P. Faure, Messrs. T. B. Bayley, James Backhouse, Wm. H. Orpen, W. Purcell, and J. Currey, to all of whom the thanks of the subscribers and the public are due.

A descriptive catalogue of the “Early English Printed Books in the ‘Grey Collection’” has been published; the description of the old manuscripts has been continued, and a correspondence been opened with some scholars in Europe for the purpose of ascertaining the critical value of several of these manuscripts.

The Committee have also to state that His Excellency the Governor having sanctioned the free transmission by post of documents forwarded for deposit in the Grey Library, this privilege has been used mainly for the purpose of completing the unrivalled collection of native literature brought together by Sir George Grey. This department of the Library has been enriched in the course of the year by an addition of

seventy-seven printed books, presented by missionaries, together with several manuscripts.

The Library is indebted to the Rev. J. W. Appleyard for thirty-six publications ; to the Lovedale Missionaries for thirteen ; to the Rev. Messrs. A. Kropf and S. Ghysin for two Kafir books each ; further, to the Rev. H. Callaway for twelve, and to the Bishop of Natal for six, Zulu books ; to the Matabele Missionaries for two books ; to the Rev. R. Moffat for a copy of his new edition of the Setshuana New Testament ; and to the Rev. G. Krönlein for three Hottentot books.

The Committee have to record their regret at the departure of Mr. Frere, a member of the Committee, and they deem it but due to him to express their appreciation of the long and valuable services freely rendered by him, both in his capacity as member of the Committee, and as treasurer of the institution.

The Committee of the South African Public Library have had to record, from time to time, the names of great and good men, whose liberality has enriched this institution, and whose acquirements have shed a lustre over the whole community. The memory of none is dearer than that of the late Judge Watermeyer, whose name will live long in the hearts of those who had learned during his career, so early closed, to admire the varied accomplishments of his intellect and the generous impulses of his heart. He was intimately connected with the management of this Library for many years, and was also a trustee of the " Grey Collection," and he gave freely to the public, both in that capacity and in others bearing on the education and improvement of colonial youth, all the benefits to be expected from a refined and well-stored mind. His colleagues

here to-day record his loss with few words, but with lasting sorrow.

They have likewise to mention with regret the death of Major Longmore, who for upwards of thirty years was a member of the Committee, and took a warm interest in the prosperity of the institution; and also of the late Richard Bayley, Esq., whose valuable services as auditor were cheerfully given to the institution during many years.

ADDRESS.

LADIES AND GENTLEMEN,—I appear before you on this occasion in the capacity of a stop-gap. Two months ago, the Hon. Mr. Griffith, the Attorney-General, engaged to preside at this meeting, and deliver the annual Library address, which, by the usage of many successive years, and the sanction of many distinguished predecessors in this chair, has become one of the established institutions of the Cape. We all looked forward to the anticipated intellectual treat with the keenest zest and interest. Some of us may have differed from the hon gentleman on political or other public questions; and—a warm-hearted, generous, impetuous Irishman as he is—nothing delights him more than a vigorous conflict with opponents where fair play is the motto on either side, and sentiments are outspoken, and all is straightforward, and manly, and frank. But, in the presidential chair of the Public Library, Mr. Griffith would have appeared in a capacity and a light still more attractive than any we have been accustomed to hitherto. As a scientific student, a keen thinker, a finished scholar, and a man—I believe—not merely familiar, but imbued, with the generous spirit of our English literature, he would have instructed and delighted us to-day from the treasures of his richly-stored mind, to an extent which only those who know him best can most fully appreciate. To the very sincere regret of us all, however, a few weeks ago he was attacked with an ailment so acute and

serious, that the accomplishment of this particular task had to be abandoned, while the discharge even of his professional duties had to be suspended. Under these circumstances, I have at short notice been "impressed" into the service; though only on the distinct understanding that Mr. Griffith renews his promissory engagement, and pledges himself to occupy this chair, and deliver the address next year. I will not occupy your time with prefatory matter in the shape of idle apologies. I unfeignedly feel and acknowledge my inability to discharge the functions which have been assigned to me in a manner worthy of many of the distinguished men who have filled this chair before me. But such thoughts as occur to me amid the press of varied avocations, and in the very limited time at my disposal, I shall endeavour to submit to you, as plainly, clearly, and practically as I can. My object is to give a rapid sketch of the present position and prospects of the Library itself; of the efforts which have recently been put forth for the advancement of *knowledge* in its various departments in South Africa; and of the most characteristic phases and developments of Literature and Science and Philosophy in England within the last year or two, as represented by the accessions of books, magazines, and reviews periodically received at this Institution.

And first, with respect to the Library itself. It is what Sir John Herschel, with the poetic instinct of genius, pronounced it, "the bright eye of the Cape." It is one of the proudest boasts of our Colony that within these walls are treasured some forty thousand volumes, in which are enshrined the wisdom and the knowledge, the science, philosophy, poetry, and humour

of the centuries that have gone. As you have heard from the report, the year now closed has contributed its fair share of accessions to these stores. During that period nearly six hundred volumes, ranging over every department, have been added to the Library. And what is peculiarly gratifying, is the extent to which individual donors have proved their warm interest in the institution, by individual and most valuable contributions. First of these stands the legacy of a hundred rare and valuable volumes bequeathed by will from the library of the lamented Mr. Justice Watermeyer; and next in time, though not less valuable, the handsome donation from Dr. Abercrombie, M.L.C., comprising near two hundred volumes, and constituting not merely what he modestly called it, "the nucleus of a medical collection," but almost a complete medical library in itself. Besides this, we are all aware of the magnificent collection of books and pamphlets relating to South Africa which Mr. Fairbridge has already gathered, and to which he is almost daily adding, with the intention of placing them shortly in the South African Library, where, side by side with the Grey Collection and the Porter Collection, they will prove an imperishable monument of our friend's learning, taste, liberality, and patriotic feeling. I might refer to another munificent gift of a different kind, which is now being made by a gentleman to whom the Library is already deeply indebted—but that his modesty forbids my making mention even of his name. All these facts are extremely gratifying, as attesting the deep interest felt by many in the progress and prosperity of this institution, and their anxiety to contribute their full share towards accomplishing the high purpose set before us by Sir George Grey, when, on the opening of this hall

in the presence of Prince Alfred, seven years ago, he expressed the hope that the civilization of South Africa would more than emulate the civilization of North Africa in the early centuries of our era, and that the Library of Cape Town might, of its kind, be as distinguished and beneficial as was then the Library of Alexandria. But, at the same time, I cannot help directing attention to the fact, that by the public generally the institution has not been supported as it ought to be. First-class subscribers have degraded themselves into third-class subscribers—which means the payment of £1 a year instead of £3. Parliament, in its retrenchment mania, has very deeply degraded itself by retrenching in the departments of literature and science more than in any other department of the public service! In fact, I believe the only real victims of that abortive retrenchment were the Law Lecturer and the Colonial Botanist, the Public Library and the Botanic Gardens; and the result is, that during the year the managers of the Library have been so crippled in their resources that they were compelled on the one hand to curtail the supplies of books from England, and on the other to reduce the salaries of their officers—which even on their highest scale were most inadequately low. I trust that with the return of better times to the people generally, there will also be a return of better revenues to the Public Library—that Parliament will restore at once its character and its grant, and that the institution may be worked on a scale and with a vigour befitting its importance and its real value to the very best interests of the whole community.

Passing from this topic, let us next briefly review what work has been accomplished for the advancement

of knowledge in South Africa within the last year or two. Foremost, in this respect, must, of course, be classed the series of geographical explorations and discoveries which shed a lustre on the times in which we live. Solving the problem that had puzzled the sages and baffled the explorers of antiquity, Captains Speke and Grant traced the mysterious Nile from its source in Victoria Nyanza. Sir Samuel Baker, accompanied by his noble and heroic wife, advanced still further, traced the river to another and greater source in the Albert Nyanza; and by his double explorations in Equatorial Africa and Abyssinia, proved beyond all question that the White Nile, from the former, furnishes the main supply perennially, while the Blue Nile from the Abyssinian plateaux contributes the periodical inundations to which Egypt is indebted for all her wealth. And now a greater than any of these distinguished men—our own Livingstone—comes back to us as the living from the dead, his charmed life, defiant of peril, plague, or treachery, still preserved through all his wondrous wanderings, and within a few months or weeks we may expect to have revealed by him the whole mystery of those most interesting highlands, woodlands, and inland seas of South-Eastern Africa. Entering by the Rovuma, journeying round the south of Lake Nyassa, and thence for more than a thousand perilous miles, he has, unaided and alone, explored the whole country from the Zambezi to the Equator, and may very possibly have traced the sources of the Nile from Lakes Albert and Victoria still further upward to the magnificent expanse of Tanganyika itself, so admirably described to us by Capt. Burton a few years ago. And while Livingstone and others have been

thus upraising the veil which has so long obscured South-Eastern Africa, Charles John Andersson and others have been performing a similar work for South-Western Africa. Andersson, in his quiet, modest, but most persistent and—considering all the difficulties and obstacles he had to encounter—I will add, heroic manner, has made us as familiar with the maps of Damaraland and Ovampoland, on towards the Cunene, as with those of the Free State or Natal, or the Cape Colony itself. What could be more touching than the record of his last fatal journey, told so well a few months ago by his friend and fellow-explorer, Mr. Frederick Green? There, amid the wilds of Ondonga, tended only by his faithful servant, baffled and prostrate, he calmly prepared himself to die; and—for to this complexion must we come at last—after farewell thoughts of wife and children and home, he begged to have read to him the Psalms in his native Swedish, which in childhood he had learned, and which in the supreme moment were now his consolation and his stay. The University of Lund have only by this last mail conferred on him the degree of Doctor of Philosophy—a fitting acknowledgment of the services he had rendered to the march of civilization and of science; but months before, he had already passed beyond the reach of earthly distinction, and finished a career which will, however, still give honour to his memory as one of the best and bravest of the pioneers of progress in South Africa. I speak of him as I knew him; and I could not make mention of his name at all without offering this tribute at once of warm affection and high esteem.

And, speaking of Andersson and the splendid ornithological work on which he was engaged just shortly before his death, reminds me of the very valuable

volume on the birds of South Africa published a few months ago by Mr. Layard, and which has met with so eulogistic a reception among naturalists at home, that a second and greatly enlarged edition is now in course of preparation.

Another South African traveller must not be forgotten in the same connection—I mean Mr. Chapman—whose very interesting volumes have been received here only a month or two ago. And speaking of him suggests the name of Mr. Baines, whose pictorial representations of the Victoria Falls of the Zambezi, both by pen and pencil, are only equalled by the keen observation and picturesque description he has given us of what he saw through all his journeys, both in South-Eastern and South-Western Africa.

And while our professed travellers and explorers, in combination with traders and hunters, are penetrating the interior and dispersing the barbaric darkness in which it had so long been enshrouded, our missionaries are exerting themselves in various ways towards the same end, independently of the special and immediate functions of their sacred calling. It is only a month ago that I have received, in a modest missionary magazine printed in Germany, a most graphic and instructive journal of a tour made last year by the Rev. Hugo Hahn, from his station at Otjimbingue, right north to the Portuguese territories on the Cunene. The tour was undertaken purely for missionary purposes; but the observations made of the geology, natural history, and other physical conditions of the country traversed are as complete, careful, and scientific as we might expect from a man of Mr. Hahn's high accomplishments. Further, during the year interesting light has been thrown on the ethnological characteris-

tics of the Otjyherero or Damara people in the collection of MS. tales gathered by the Rev. Mr. Rath (now at Sarepta, Kuils River), and on the languages of those parts by the Damara Dictionary framed by Rath, and the Ovampo Vocabulary prepared by Hahn, and both of which have been presented, with many similar works, to the Grey Collection. The Rev. Messrs. Krönlein and Vollner, too, with the inexhaustible patience and indomitable perseverance characteristic of the Germanic race when engaged even on the merest trifles, have made similar collections of fables, tales, songs, riddles, and proverbs, illustrative of the Hottentot mind as it is still to be found in its primitive condition amid the wastes of Great Namaqualand. Turning to the East Coast, we find that a like work is being done for the Zulus of Natal by the Rev. Dr. Callaway, who, at his mission station of Springvale, has already printed six parts, amounting to a good-sized volume, of "Nursery Tales, Traditions, and Histories of the Zulus in their own words, with a Translation into English, and Notes." It is, in fact, the same kind of service as has been done so admirably for the Celts of Scotland by Campbell's recent collection of Highland Tales, and for the Scandinavians of Norway by Dr. Dasent's Icelandic Sagas. What, it may be asked, is the real good or interest of all this? My answer is, Precisely the same interest that attaches to fossil remains for the student of palæontology. As in the latter, widely separated formations are identified as of the same age, and produced under like conditions; so from these tales, legends, and riddles, we trace the connection between widely scattered branches of our common human family. In one of Campbell's tales, taken down in Gaelic from the lips of an ancient and unlettered

Highlander in one of the Western Hebrides, there are plots and incidents identical with those of the Merchant of Venice—giving proof, therefore, of a common origin, and making conclusive reference to the period in the remote past when the wave of Celtic migration had yet advanced no further westward than Central Europe. By similar indications here of language and of legend, the Hottentots of the Cape may be traced back through their successive migrations southward to their primal ancestry among the Copts of Egypt.* From the missionaries of our own Kafir frontier, valuable contributions have during the year been made to the native stores in the Grey Collection. I need only refer to the grammars, vocabularies, scripture translations, and native newspapers presented by such excellent and devoted men as Appleyard, Boyce, Govan, Moffat, and Stewart. But for the Kafirs proper, and the Hottentots too, the ethnological work done in this respect has been but fragmentary and partial. I am glad, however, to be able to point to men who are perfectly and especially qualified to carry it on to completion. For the Kafirs, there is their own distinguished countryman, the Rev. Tyo Soga, who I know has for some years been collecting a series of most interesting legends, tales, and apologues, which—endowed as he is with a keen sense of humour, as well as a power of graphic expression—he can set forth in fitting English garb in a style that would

* See Dr. Bleek's Researches. And mentioning the name of this gentleman, I must add that it is largely owing to the zealous and systematic correspondence carried on by him from his office as Custodian of the Grey Collection in this Library, that so many missionaries and others have been incited to the philological and ethnological research I have referred to in the above.

render them of the deepest interest to us all. For the further illustration of Hottentot life and character, I need only mention the name of the Rev. Henry Tindall, of Robertson, who should set about that work, for which he is so eminently qualified, without more delay. But there is yet another literary undertaking, and of a still higher order, which now awaits the coming and the fitting man. We thought we had him, first, in the late lamented Justice Watermeyer, whose address delivered from this chair on the early voyages of the Portuguese, whose lectures afterwards read at the Mechanics' Institute, and whose numerous contributions later to the old *Monthly Magazine*, illustrative of the social condition and strange misrule of the Cape under the dynasty of the Seventeen, marked him out as the historian of South Africa, who could produce a work as quaintly interesting as Knickerbocker's New York, and as philosophical and truly historic as the classic volumes of Prescott and Helps on Mexico and Peru. But it was not to be. When the shadows of death—with which in successive visitations he had become so tragically familiar—were darkening the closing years of his too short life, he abandoned that, with many another undertaking; but not until he had consigned—or, I may more fitly say, bequeathed—it to another, who was in every respect singularly qualified for the task. Mr. William Roger Thomson accepted the duty with confident pleasure and hope, and had determined to devote to it the best years and most vigorous energies of his life. But *Dis aliter visum*. Thomson died even before Watermeyer; and now, when we think of the shattered columns and broken hopes, the accomplishments, and gifts, and possibilities of both, which remain to us only in sacred memory, we can

but sorrowfully say of the first and of the last, that

Cut is the branch that might have grown full straight,
And burned is Apollo's laurel bough.

Before leaving this department of my subject, there is just one point to which I wish to direct the attention of some of the elders among us. The best preparation for a future history of the Colony is the collection of fitting materials for the structure. Some, like the late Mr. Fairbairn, who were themselves living histories of the last forty years or more, have recently passed away. But many more of them are happily still with us; and a few of these, like Mr. Howell of the Free State; Mr. Meurant, of Fort Beaufort; and Mr. Kift, of Port Elizabeth, have been ransacking the stores of their memory, and bringing forth reminiscences which, for humour, quaintness, and real historical value, are of the highest interest. Might not an historical club or society of this sort be formed, say, in connection with the Library, meeting monthly, its members contributing each his own share to the common store, and receiving from correspondents all over the country communications, of which those referred to from Howell, Meurant, and Kift are merely specimens. I content myself with simply throwing out the hint; but I feel certain that if it be acted upon, the result will prove not merely interesting, but historically instructive and valuable in a very high degree.

Turning next to the third department of this address, I shall endeavour to briefly sketch the most characteristic phases and developments of literature and science and philosophy in England within the last year or two, as represented by the accessions we have within that period here received. And first with respect to the

general literature of the year. I can certainly point to no great works—to scarcely one great work indeed—which for breadth of view or power of thought can impress its mark upon the age. (I, of course, except *Ecce Homo*, as a work trenching on theological questions, on which in this place I deem it inexpedient to enter.) The only books, indeed, which claim any particular distinction, or stand prominently out as conspicuously the publications of the season, are the Queen's Memorials of the Prince Consort and her Highland Journals; and Mr. Hepworth Dixon's *Western America* and his *Spiritual Wives*. The Memorials of the Prince Consort compiled by General Grey, and only annotated by Her Majesty, display something of the stiffness of a bookmaking which is artificial without being artistic, although the original extracts from letters and diaries of the Prince and his Queen-bride, then in the flush of beauty and the heyday of youth and joy, are simple, natural, and often touching to a charming extent. The remaining volumes, now in course of preparation under the more experienced and skilful hands of Theodore Martin, will probably prove far more attractive and far worthier of the dignity of the subject. Of the second book, however, the *Leaves from a Highland Journal*, it is almost impossible, in one respect at least, to speak too highly. The "Leaves" are fresh and pure and picturesque as are the rustic Highland glens depicted in them. With the perfect artlessness of simple and unconscious truth and reality, they produce all the effect of the most consummate art, just on the commonplace but very real principle that beauty unadorned is adorned the most. The view this volume gives us of that happy Royal Home is such as perhaps never had been revealed by Sovereign to subject before. The

Queen has taken her people into her confidence, laid bare the secrets of her joys and sorrows, and presented them with an example of unaffected goodness, kindness, gentleness, and enlightened piety, pleasantly diversified with mirth and humour, which in its spirit at least may be imitated alike by the highest and the lowest. What would we not give for such autographic and genuine glimpses at the royal homes and firesides of the past—to have, say, the journal jottings of Queen Elizabeth after her address to the troops at Tilbury, or during her memorable visit to Leicester at Kenilworth, as Queen Victoria describes to us what was done at Balmoral when news arrived of the capture of Sebastopol, and the splendours of her reception by the Marquis of Breadalbane at Taymouth Castle!

Turning to Dixon's books, the first of them—*Western America*—was in every respect a brilliant success. It introduced us to places, men, and institutions closely connected with ourselves, but at the same time widely and eccentrically diverging from the grooves of thought and habit to which we have become accustomed. The Mormons, the Shakers, and all the rest of them, were studied with the eye of a philosopher and depicted with the pen of a poet; and the whole book was as healthy in its effect as is the prairie breeze or the bracing cold of the Rocky Mountain snows from whence it came. But not such is the second book—which, as a supplement to the first, has been published two months ago under the title of *Spiritual Wives*. I find that in the *Athenæum* last received by the *Roman*, Mr. Dixon has felt it necessary in some degree to defend himself against the censure it has entailed on him, by showing the real object he had in view. "In this work," he says, "an attempt is made to describe the morbid

growth of certain feelings from their birth in the revival camp to their wreck on the domestic hearth; to paint, in its diseased activity, one of those passions which control the innermost lives of men; to show in what subtle and seductive ways the poison of spiritual pride can work into the heart, and in the end to warn the young seeker after a 'newer way' and a 'higher law,' what perils beset his feet the moment he quits the safe old path of experience on any imaginary 'leading of the spirit.' . . . All the men and women whose lives are here traced began by seeking for a higher kind of good. They wandered into peril not through a will inclining them to evil, but through the yearning to live a better and a purer life. They fell by spiritual pride, by wishing to be 'wiser than what is written;' and they passed into the stage of mental craze and moral death through having set their hearts on a perfection never to be reached on earth." All this may be safely granted, and it is necessary that morbid developments of such a sort should be studied and described; but it should be done in the true scientific spirit—plainly and severely, as the physician and the surgeon depict the diseases or gangrenes which they have to encounter and deal with; and not set forth in the bright hues, and warm, rose-coloured light, and finished elegance of attractive style in which Mr. Dixon has decked and tricked out for ready sale the volumes to which I am now referring.

Passing this over, I think I may venture to say that the general characteristic of the literature of the year has been discursiveness, and, in a certain sense of the term, I may add, dissipation. The periodical has become at once the pride and the bane of English literature. I say the pride, because by means of it the best writers

are brought into daily contact with hundreds of thousands of readers, whom in larger books they could never reach, and are thus becoming the educators of the people to an extent which almost exceeds the influence of either the schoolmaster or the parson. Thus, for instance, to take but one example, you have in *Good Words*, price sixpence, the Duke of Argyll speculating profoundly, yet clearly, on the Reign of Law and on Primeval Man; Mr. Gladstone discoursing on *Ecce Homo*; and the Bishops of Oxford and London—types of High Church and Broad—writing side by side with men so mutually opposed as Dean Stanley and Dean Alford, and condescending to fraternize even with Presbyterians like Norman McLeod and Thomas Guthrie. And so it is in every department. Trollope transfers his tales to his new magazine, *St. Paul's*, and goes “warblingly” on, as he himself fitly phrases it, almost without end. Miss Thackeray gives her most finished works in fiction to the *Cornhill*, and Mr. Mathew Arnold in the same periodical continues his perpetual crusade against the Philistines, and calls like Goethe, though he calls in vain, for more of sweetness and of light. Wilkie Collins in “The Moonstone,” for *All The Year Round*, is sensational as of old, and Miss Braddon in *Belgravia* is far more sensational still. To a certain extent the “periodical” is responsible for this sensationalism. The interest must be kept up from month to month; and as each instalment closes, there must be the mysterious and exciting foreshadowing of the coming event—which similarly baffles the reader again—in the succeeding number. But other novels than those in the magazines are tainted with the same pestilent curse of sensationalism. Take, for example, Ouida’s “Strathmore,” which is

about as unhealthy a book as now finds its way among decent society. While on the contrary, even in the magazines, as in *Macmillan's*, we have so thoughtful and graceful and utterly unsensational a tale as that of "Realmah," now being produced by Mr. Arthur Helps.

But the great writers and the great thinkers, what of them, and where are they, and what great work are they meditating now? Tennyson, catching the common infection, sends verses for pay to the magazines which are utterly unworthy of his distinguished name. Dickens, finding reading more profitable than writing, makes a magnificent showman of himself, and sacrifices, to some small extent at least, his splendid reputation as a novelist to the paltry fame of what he unquestionably also is, a first-class reader and comedian. Thomas Carlyle has been silent in his Chelsea retreat, save for that one terrific growl he uttered *de profundis* some months ago on "The Shooting of Niagara," or Lord Derby's leap in the dark; while John Stuart Mill, who is a great philosopher, and should content himself with being such, is squandering his time and wasting his high intellectual force in wrangles about Reform on the floor of the House of Commons and submitting impossible projects for the redemption of Ireland by something which looks uncommonly like a general confiscation!

Turning from general literature, where all seems barrenness on the one hand and excessive wildness of evanescent or mushroom growth on the other, let us glance briefly next at some of the achievements and developments of contemporary science. I will not dwell on the magnificent practical applications of it for man's advantage, as in the electric telegraph that now all but encircles the earth; or even on such

beautiful discoveries as those of Kirchoff and Bunsen with the spectroscope, whereby the quivering ray that left the furthest star within our ken—it may be ages ago—now reveals the secret of its birth and tells the very chemical constitution of the orb from whence it has come, and thus establishes a common connection or feeling of kinship between all the members of the physical universe. My object is rather to point to two or three particular phases of modern science which affect—or are supposed to affect—prevailing and popular religious opinions and creeds. The first of these is with respect to the antiquity of man. Until a very few years ago no trace of human existence upon earth had been discovered older than the skeleton of Guadeloupe, now in the British Museum; or, in geological language, more ancient than the Pleistocene or most recent of the geological ages. This seemed to tally admirably with the Mosaic cosmogony, where man in that beautiful poetic parable in the first of Genesis is represented as the latest and highest formed of all the creatures; and though the geologists and chronologists could not agree as to the extent of time from man's first appearance until now, the battle between them was a drawn one, or the question, in other words, was left in abeyance. But the discovery of human remains, skulls, and arrowheads, and hatchets and other implements at Abbeville, in the North of France, gave it quite a different aspect. There, it was alleged, that indubitable proofs of human existence were found below the drift, or in other words before the glacial period; and, therefore, not six thousand, but at the very lowest estimate a hundred thousand years bygone. There was much that was suspicious about the discovery of those fossils. There is no doubt that in some cases

wilful deception was practised ; and that at the present moment ante-glacial remains are sold as genuine which have been manufactured in Paris for the occasion, just as relics are sold at Waterloo, rusted to the proper degree by ingenious processes at Birmingham and elsewhere. But making due allowance for all this I think it must be admitted that the balance of evidence is largely in favour of an extremely remote antiquity for man—though still, unquestionably, the most recent of creation in his advent on the stage of existence. The “pre-historic” investigations which have been recently carried on so successfully in many lands, the discoveries of the ancient lake-towns of Switzerland, and the primitive stone implements to be met with all over the world—not excluding our own Cape Flats and Mr. Fairbridge’s garden at Sea-Point—go far to strongly corroborate, in this respect, the opinion of the geologists. But what of that, and what serious results are to be inferred from it? By some it is supposed to be contradictory and subversive of sacred Scripture. I cannot think so. I think it only enlarges our views of the scale and stage on which Omnipotence has wrought. No one dreams now of asserting that our Modern Astronomy is antagonistic to Holy Writ, although in Galileo’s time, it was deemed to be fatal to it. We all acknowledge that that astronomy sheds a brighter and a richer lustre on the sacred page—and, if any one doubts it, I would only recommend him the perusal of a tolerably old, yet a most noble book, Dr. Chalmers’s *Astronomical Discourses*. And as we have learned that Scripture was not designed to teach us astronomy, and that in relation to that, it used language suited for the people to whom it was addressed, so also we shall come to admit that the Bible was not

written to instruct us in geology or cosmogony, and to feel that, without being 'scientific' or pretending to be such, it accommodates itself to every philosophy and every age, while it preserves sacred the precious central truths and revelation which it provides as the common heritage of all the ages.

The next remarkable development of Science within the last three or four years is the prominence given to what has been variously called "the Conservation of Force," "the Correlation of Forces," and "the Law of Continuity." The physical universe, as far as cognizable to the human intellect, consists of matter and force—or matter and certain affections or potentialities of matter which we call forces. Now, matter is indestructible. It is as impossible for man to annihilate as to create it. It perpetually changes, but never truly dies. The atom that to-day flutters in the leaflet may to-morrow form portion of the human brain.

Imperious Cæsar, dead and turned to clay,
May stop a hole to turn the wind away.

Just so with force; it is equally indestructible, and passes from one form or phase into another in a sort of eternal metempsychosis. A certain measured amount of mechanical force is converted into a corresponding quantity of heat force, that again into a chemical force, that again into magnetic, or electric, or light force—an exact "correlation" being thus established between them, a perfect "conservation" of the force—in fact, a law of continuity; so that the identical solar action of the Carboniferous Era now works mechanically to drive our locomotives or speed our steamships across the ocean. The first to expound this theory perfectly was Mr. Grove, Q.C., if I remember rightly, some five or six years ago (though it has

also been beautifully illustrated and confirmed by Professors Tindall and Faraday); and he dwelt on it very fully again in his splendid inaugural address to the British Association in 1866. And there is a further and very interesting application of it in a curious paper in *Macmillan*, of September last, by Professor Bain, "on the Correlation of Force in its bearing on Mind,"—in which he discusses the relations between the oxidation of the nerve-material of the brain, and the nerve-currents—of what we call the vital force—which permeate that mysterious organ, and the intellectual thoughts, emotions, and resolutions, which we speak of as essentially the developments of Mind.

But there is yet another phase of this "Law of Continuity" which is exciting the deepest interest amongst thinkers throughout the world. I refer to what is known as the Darwinian theory of the origin of species. Have the various species, whether animal or vegetable, been created each in successive order *per saltum*, as separate and distinctive acts of creative energy, or has there been one continuous law of development from the monad to the man—under which the inorganic particle has by spontaneous generation become the organized cell, and that again by slow stages and certain processes developed into the highest organic perfection in the human frame? The author of "The Vestiges of Creation" wrote a charming book in advocacy of this development theory, and Hugh Miller, in reply to him, wrote "The Footprints of the Creator," which on the clearest geological evidence proved, as it seems to me, beyond dispute, that simply as a matter of fact, there is no such unvarying order of development ascending from the lowest to the highest, nor can the connecting links between some of the most contrasted types be

traced. Mr. Darwin accepted the conclusion of the author of "The Vestiges," but objected to the process as unscientific. "The author of 'The Vestiges' would, I presume, say, that after a certain unknown number of generations some bird had given birth to a wood-pecker, and some plant to a mistletoe, and that these had been produced perfect as we now see them; but," says Darwin, "this assumption seems to me to be no explanation, for it leaves the case of the co-adaptation of organic beings to each other and to their physical conditions of life untouched and unexplained." And this is the work which Mr. Darwin has set himself to accomplish—to show how, under a law of unbroken continuity, the myriad forms and variations of genera and species can be accounted for by two co-operative principles which he calls the Struggle for Existence and Natural Selection. I think the essence of his system or theory may be found in one paragraph of his introduction: "The Struggle for Existence amongst all organic beings throughout the world inevitably follows from their high geometrical powers of increase. This is the doctrine of Malthus applied to the whole animal and vegetable kingdoms. As many more individuals of each species are born than can possibly survive, and as, consequently, there is a frequently recurring Struggle for Existence, it follows that any being, if it vary, however slightly, in any manner profitable to itself, under the complex and sometimes varying conditions of life, will have a better chance of surviving, and thus be naturally selected. From the strong principle of inheritance, any selected variety will tend to propagate its new and modified form." This is the Darwinian theory in a nutshell. And so far as it goes, it is unquestionably true. It is what logicians would call a *vera causa*; but, assuredly,

as accounting for the *origin of species*, it is hitherto a case of *non causa pro causa*. There is no doubt that great variations in type are produced in the manner described by Mr. Darwin, both in his first work on the subject published in 1859, and his latest work just issued two or three months ago. But as it appears to me there are two fatal objections to the acceptance of the theory in its entirety. In the first place, no instance has been observed of "spontaneous generation." Several have been imagined and believed; but now, as the result of the most careful investigation, the general opinion—I quote from Grove—is that when such precautions are taken as exclude from the substance submitted to experiment all possibility of germs from the atmosphere being introduced, "as by passing the air which is to support the life of the animalculæ through tubes heated to redness, and other precautions, no formation of organisms takes place." The first step in the Darwinian process is therefore a pure assumption unsupported by any authenticated fact. And in the second place, there is the equally formidable difficulty that notwithstanding all the varieties produced artificially under the control of man—as in the case of "pigeons" so elaborately illustrated in Mr. Darwin's last work, or the variations produced in nature by the struggle for existence and natural selection, "the immutability of species is maintained by two unconquerable laws—the ultimate sterility of breeds and their reversion to the type when let alone. Man can influence size, which is a variation of individuals and not of species. Man can modify the flower and fruits of plants within certain limits, and obtain size or flavour or varying blooms; but specific characters elude his power entirely. Permanent reproduction is the fundamental idea of

species ; and there is no continuous fecundity in breeds, their sterility or reversion being inevitable." (*Athenæum*). The Darwinian theory has been by many ridiculed as grotesque and absurd, from the days when Lord Monboddo described humanity as gradually wearing off its simian appendage by the prosaic process of sitting on it ; and the most recent "chaff" of this sort is given in the clever and amusing verses of Lord Neaves, lately published from *Blackwood* :

"Have you heard of this question the Doctors among,
Whether all living things from a Monad have sprung ?
This has lately been said, and it now shall be sung,
Which nobody can deny.

"Not one or two ages sufficed for the feat,
It required a few millions the change to complete ;
But now the thing's done, and it looks rather neat,
Which nobody can deny."

* * * * *

"Pouters, tumblers, and fantails are from the same source,
The racer and hack may be traced to one Horse ;
So men were developed from Monkeys, of course,
Which nobody can deny.

"An Ape with a pliable thumb and big brain,
When the gift of the gab he had managed to gain,
As a Lord of Creation established his reign,
Which nobody can deny.

"But I'm sadly afraid, if we do not take care,
A relapse to low life may our prospects impair ;
So of beastly propensities let us beware,
Which nobody can deny.

"Their lofty position our children may lose,
And, reduced to all-fours, must then narrow their views,
Which would wholly unfit them for filling our shoes,
Which nobody can deny.

“ Their vertebræ next might be taken away,
 When they'd sink to an oyster or insect some day,
 Or the pitiful part of a polypus play,
 Which nobody can deny.

“ Thus losing Humanity's nature and name,
 And descending through varying stages of shame,
 They'd return to the Monad, from which we all came,
 Which nobody can deny.”

By others it is angrily opposed on the plea that it leads to Atheism, and banishes the Creator from His own creation. I do not think that either ridicule or indignation is a just or reasonable ground on which to controvert it. There is nothing in the idea of development by such natural laws as Darwin speaks of which is irrational in itself or inconsistent with the most reverent acknowledgment of the Creator as evolving the scheme of the universe thus naturally and continuously, instead of by successive acts of specific creation. And truth is truth wherever it is met, and to be devoutly acknowledged when proved as such, with utter disregard of all consequences—whether real or imaginary. I disbelieve the Darwinian system, simply because no sufficient evidence has been adduced to sustain it. On this question, as well as the related one on the origin of Man, I would recommend the careful study of a series of admirable papers now in course of publication by the Duke of Argyll in *Good Words*.

I have tasked your attention and wearied your patience too far already; but there is just one other point to which I must refer briefly, as the practical outcome of all these speculations. Do they not give encouragement to Materialism as the foundation principle of our speculative philosophy? As a matter of fact, I think it must be admitted that Materialism does derive

support from them, and that the school of the Positivists or Empiricists represented by its founder, Auguste Comte, and illustrated by such eminent disciples as Lewes, Harrison, and John Stuart Mill, exercises a powerful influence on the cultivated minds of the present age. What we have to deal with, they tell us, is only the World as we find it, and as intellect enables us to comprehend it. We are to content ourselves with observing laws—by which they mean certain invariable sequences—and govern ourselves in accordance with these. Final Causes and Existence or Entities of any kind beyond what the understanding can grasp, they deem outside the province of human cognition. To quote from Professor Mansel's exposition* of the philosophy of Mill—a work which in small compass presents the whole argument with great clearness: “We do not mean that *he* (Mr. Mill) consciously adopts the grosser tenets of the Materialists. We are not aware that he has ever positively denied the existence of a soul distinct from the body, or maintained that the brain secretes thought as the liver secretes bile. But he is the advocate of a philosophic method which makes the belief in the existence of an immaterial principle superfluous and incongruous; he not only acknowledges no such distinction between the phenomena of mind and those of matter as to require the hypothesis of a free intelligence to account for it; he not only regards the ascertained laws of co-existence and succession in material phenomena as the type and rule according to which all phenomena whatever, those of internal consciousness no less than of external observation—are to be tested; but he even expressly denies the existence of that free will

* In his recent book on “*The Philosophy of the Conditioned.*”

which Sir W. Hamilton regards as the indispensable condition of all morality and all religion. Thus, instead of recognizing in the facts of intelligence ‘an order of existence diametrically in contrast of that displayed to us in the facts of the material universe,’ he regards both facts as of the same kind and explicable by the same laws; he abolishes the primary contrast of consciousness between the *Ego* and the *non Ego*—the person and the thing; he reduces man to a thing instead of a person—to one among the many phenomena of the universe, determined by the same laws of invariable antecedence and consequence, included under the same formulæ of empirical generalization. He thus makes man the Slave, not the Master of Nature; passively carried along in the current of successive phenomena; unable by any act of free will to arrest a single wave in its course or to divert it from its ordained direction.” I have said that this Materialism derives support from the developments of physical science within recent years. But not necessarily so. I believe that these are equally consistent with what I consider the far higher, broader, and richer philosophy of which in modern times Sir William Hamilton has been the most distinguished expounder. Hamilton rises from the “conditioned” to the “unconditioned;” sets forth as the cardinal point of his system the absolute necessity of acknowledging the existence of a sphere of belief beyond the limits of the sphere of thought—“to show articulately that we *must believe* as actual much that we are unable (positively) to *conceive* as even possible.” Or, as in another remarkable passage he expresses it, “We are taught the salutary lesson that the capacity of thought is not to be constituted into the measure of existence; and are warned from recognizing the domain of our knowledge as neces-

sarily co-extensive with the horizon of our faith. And by a wonderful revelation we are thus, in the very consciousness of our inability to conceive aught above the relative and finite, inspired with a belief in the existence of something unconditioned beyond the sphere of all comprehensible reality." We have, therefore, thus opened before us two distinct realms of contemplation—the Natural and the Supra-Natural—matter and mind, so far as they are conditioned by the laws of nature and distinctly cognizable by reason; and mind and moral existence, whether human or divine, as infinities unconditioned by time and space, on which Faith can expatiate as—under the light of Revelation—it becomes the substance of things hoped for, the evidence of things not seen. And thus it is that such a duplex yet exquisitely harmonious character is possible as that of Faraday, so beautifully and profoundly drawn in the following words, which I adopt from the *Athenæum* received a fortnight ago: "Whether standing as the philosopher before the rank and fashion of the land, or as the preacher meeting a few humble and devout men and women to teach them the lessons of the Sermon on the Mount, he was the priest of that high religion which sees a Lawgiver as the cause of every law; and represses the pride of human intellect by showing the weakness of man's mightiest efforts to penetrate the darkness which hides powers unknown, guided by laws undreamt of, beyond which reposes the God of Creation, to whom Faraday ever prayed 'for light, more light.'"



PROCEEDINGS

AT THE

Fortieth Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 22ND MAY, 1869.

The Hon'ble Wm. Downes Griffith, Esq., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1869.

Committee :

W. PORTER, Esq.	|	DR. DALE
REV. PROFESSOR CAMERON	|	SIR THOMAS MACLEAR, Knt.
W. HIDDINGH, Esq. (Treas.)	|	CHARLES A. FAIRBRIDGE,
S. SOLOMON, Esq.		Esq.
MR. PROFESSOR NOBLE		E. J. JERRAM, Esq.

Auditors :

J. C. GIE, Esq.		JOHN NOBLE, Esq.
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A True Copy,

F. MASKEW, Librarian.

REPORT.

LADIES AND GENTLEMEN,

At the last general meeting of the Subscribers, your Committee, in their annual report, intimated their intention of again appealing to the liberality of Parliament for the restoration of the original grant made to the Library, and expressed a hope that the Legislature would favourably entertain their application.

Immediately on the assembling of Parliament your Committee appointed a deputation of their body to wait upon His Excellency the Governor, to request His Excellency to take such steps as might seem fit for securing to the Library the full annual grant of £600. The liabilities of the Library and the very small amount available for the supply of new books were also brought to the notice of His Excellency, who was kind enough to express his willingness to do as he had done before in the matter, and transmit by message to the House of Assembly the representations of the Committee, and to place the amount on the supplementary estimates. Your Committee have now the satisfaction of stating that the message sent by His Excellency was favourably entertained by the House of Assembly and the grant restored to its original amount; in consequence of which your Committee have been enabled to restore to the officers of the institution the salaries formerly enjoyed by them.

Your Committee, whilst congratulating the subscribers on the success of their application to Parliament, are sorry to observe that the appeal so often made to the public for a more generous support of this institution

has not been responded to in that spirit of liberality which they had reason to hope.

Upon an application, received from the Members of the Royal Naval Club, at Simon's Town, your Committee were induced to extend the usefulness of the institution, by allowing the members of that Club to subscribe to the Library upon the same terms as those offered to the "Young Men's Christian Association," Cape Town, but your Committee are sorry to state that, owing to the recent changes that have taken place at the Naval Station, this arrangement which has been in operation for a period of only six months, and which during that time worked very satisfactorily, is likely to cease.

The accessions of Books during the past year, by purchase and presentation, have been as follows, viz.:

Theology...	...	...	19 Vols.
Political Economy	...	...	9 „
Science and the Arts	...	...	61 „
Dictionaries	...	...	39 „
Works of Amusement	...	...	146 „
Belles Lettres	...	...	44 „
History	...	...	65 „
Voyages and Travels	...	...	36 „
Biography	...	...	28 „
Italian Works	...	...	66 „
Miscellaneous	...	...	58 „

Total... 573 Vols.

Amongst the above, your Committee have the honour respectfully to acknowledge the receipt of a copy of "The Early Years of His Royal Highness the Prince Consort," and "Leaves from the Journal of our Lives in the Highlands," graciously presented to the Library by Her Majesty the Queen; and His Grace the Duke

of Buckingham and Chandos, in the dispatch accompanying these volumes, states that they are presented by the Queen, both as tokens of the interest with which Her Majesty regards the development of institutions which tend to the spread of knowledge and intelligence in her colonial possessions, and because she believes that these records of the earlier days of their Sovereign and the Prince Consort will not fail to be valued by her subjects in the Cape of Good Hope.

Your Committee have also to acknowledge the presentation of a valuable collection of Italian and German books, dictionaries, &c., numbering 255 volumes, which were presented to the Library through Mr. Charles Bell, by the heirs of the late Thomas Bowles, Esq.; also several works presented by the New Zealand Government, the "Smithsonian Institution," United States; Drs. Addey, Abercrombie, sen., Laing and Thornton, Messrs. T. B. Bayley, J. W. Ebdon, T. W. Bowler, S. Solomon, and Lange, to all of whom the best thanks of the subscribers are due.

During the course of the past year, the collection of Native Literature has received presentations of fifty additional books. Among the donors of these are the Rev J. W. Appleyard, who has sent nine Kafir books; the Rev. H. R. Woodrooffe, who has presented his translation of the English Book of Common Prayer into Kafir, and the Rev. Tiyo Soga, from whom we have received the "Pilgrim's Progress" in the same language. A translation of this work into Zulu by the Bishop of Natal is one of the four Zulu books lately presented by him. A portion of the New Testament in Zulu, by the Rev. J. L. Doehne, was presented by the author; and the whole of the New Testament in Zulu is among the books received from the American Missionaries, the Rev. A. Grout, who

has sent thirteen, and the Rev. D. Rood, whom we have to thank for seven Zulu books. A fine map of the Zulu country (lithographed for private circulation only) has also been presented by the compiler, Capt. Walmsley.

From the same Colony, Mr. John Sanderson has furnished a manuscript, entitled "Suggestions towards an Alphabet of the English Language," which does not directly refer to South African philology, but contains, among many nice observations, some on the nature of the clicks, the existence of which in English the author proves by quotations from Shakespeare.

The Rev. J. D. M. Ludorf, of Potchefstroom, has sent three Serolong books; Dr. Steere, of the Zanzibar Mission, a copy of his "Collections for a Hand-book of the Shambala Language;" and the Rev. F. W. Kolbe, his "Brief Statement of the Discovery of the Laws of the Vowels in Hereró." A manuscript English-Otyihereró Vocabulary has been supplied on request by the Rev. J. Rath.

A few Bushman drawings have been copied for the Library by Mr. W. H. Piers. Contributions have also been received from Mr. William Hertzog (Champollion's "*Précis du Système Hiéroglyphique des Anciens Egyptiens*"), Mr. William Coates Palgrave (an old plan of Madrid), and Mrs. Sophia Snellman, who presented the New Testament in Finnish.

The Treasurer's account, showing the income and expenditure during the past year, will now be submitted.

WM. HIDDINGH, Chairman.

ADDRESS.

The Hon'ble WM. DOWNES GRIFFITH, Esq., then delivered the following Address :

LADIES AND GENTLEMEN,

Much as I feel the honour done me by the request of the Committee of this Library, that I should take the chair at this meeting, and deliver the customary address, I could nevertheless heartily have wished that their choice had fallen on some other person. All men are not fitted for all things, and while I feel that men should specially devote themselves to those pursuits and should undertake those duties and offices for which their nature and education have fitted them, at the same time I am conscious that of all the many works which a man can undertake, that of addressing a mixed audience on a widely general subject is one of those for which I am least qualified, and which I consequently should most unwillingly have undertaken, had I not feared that my motives for refusing would have been misconstrued, and that a course of conduct really suggested by a consciousness of my own shortcomings should be set down to ungraciousness, or indolence, or vanity on my part. Rather than incur such charges, though unfounded, I prefer to exhibit my own incapacity, and can find it in my heart to bestow my tediousness upon you, trusting that you will let the blame fall where it is due, and lay it rather on the shoulders of the Committee, who have passed sentence on you, than on mine, who have anxiously endeavoured to escape from becoming your executioner. Tedious as I expect to be, however, I will not take up your time by descanting in vague terms on the advantages of literature,—a theme by this time so hackneyed as

to have become almost disgusting, useless at the best of times as it must be a waste of time to recapitulate the advantages of literature for the purpose of impressing a sense of those advantages on persons already fully sensible of them, while those who are not already sensible of them will never be made so by any other means than the opening of their minds and tastes through the influence of literature itself, the acquisition of which may be owing at first perhaps to compulsion, or to the example of and sympathy with others, but I will venture to say was never attributable to any of the many exhortations or treatises, however learned or eloquent, which have been delivered or composed in praise of it. It is just as possible to convey a sense of the advantages and pleasure of literature to one who is absolutely uneducated as it is to convey a sense of the beauty of colour to one born blind, or of the pleasure of music to one who has not and has never had any sense of hearing. And this fact is one of the great difficulties which lie in the way of the spread of education, and more especially tend to prevent it under a system of popular government. Some wants are felt to be wants with an intensity increasing as the want itself increases: within ordinary limits, a man desires food the more the longer he is without it, and desires warmth the more the colder he is, or shade and coolness the more the hotter he is; but a man does not desire to read the masterpieces of literature or to learn the last achievements of science with any the more intensity because he is utterly and entirely illiterate; the intensity of desire in the last case increases with the amount of culture, and until the mind is awakened by the influence of learning, no desire is felt for learning in itself. It is true that an illiterate man, finding many positions, and

nearly all the higher ones, socially and politically shut out from him through his want of education, may feel a desire to know more than he does; but this feeling is not a love of learning, but a wish for some of the collateral advantages which attend the acquisition of it, and of itself will never or rarely induce the labour which is necessary at an advanced age to enable one to acquire the rudiments of education if such drudgery have not already been undergone in youth, nor will any one influenced by such motives alone, become a really well-informed man. There is a story told of a young man coming once to D'Alembert and showing him a very elegant method of proof of some theorem in advanced mathematics, begging him to look over it, as the young man desired the assistance of the philosopher in obtaining the sole object for which he had worked out the theorem, viz., a seat in the academy; upon hearing which D'Alembert is reported to have said: "Sir, with such sentiments you will never merit such an honour." This anecdote illustrates what I have just said. To be eminent in literature or science requires a love of literature or science for themselves and an enjoyment in them; no effort merely directed to a collateral object will deserve, or indeed attain, real eminence in either. This being so, and the desire of learning being felt with least force by the most illiterate, it becomes a very great difficulty to introduce a high standard of education among a people who are themselves ill-educated, and if such a people are themselves the governing body, by themselves or their representatives, moneys to be spent for the attainment or maintenance of a high standard of education will be obtained with difficulty, if at all, and will be afforded grudgingly and doled out in small amounts and without good-will. I say a high standard

of education, for the motives I have already mentioned, viz., the obvious desirableness of the power and social status which are practically shut out from persons absolutely illiterate in all countries where civilization has made any progress, may be sufficient in the most purely popular governments to induce the adoption of some system of primary education for the people at large. And when we look round us to the facts of history, we do find that nearly all the institutions for education of a really high class which have at any time or in any place been established by the State have been established under a form of government despotic or highly aristocratic, and that where such institutions exist under a popular government, they rest in general on a foundation not granted by the State, but mainly by the private munificence of individual men of letters and science, who, feeling keenly the advantages of education, have wished others to share in the blessings that they themselves held at so high a value. This I need hardly say is the case with all, or almost all the colleges in the old Universities at home, and with nearly all the great public schools in England, besides the very many excellent foundations for a high classical education, called grammar schools, which exist in many parts of the kingdom. Scarcely any of these are supported out of public money. But some people may say—nay, I have heard it actually said—that in a country like this, whose wealth is not superabundant, it is enough that public money should go for primary education, and all superior education should be paid for out of private funds; and it has been said why should the people be taxed for this Library for the private delectation of such of the residents in Cape Town as happen to have a turn for literature or scientific pursuits? Such arguments as these are founded on a very short-sighted view of what is for the public

advantage. It cannot be said that the natural resources of this country are already developed to the full; and indeed he would be a bold man who would assert that there are not resources, not only undeveloped, but actually unknown. In truth, the argument that from our poverty we ought not, as is said, to waste money on the luxuries of education, presupposes poverty at least, and this again presupposes either that the country has no natural resources which are not known, an assumption which could only be honestly made by presumptuous ignorance, or it presupposes, what is undoubtedly the truth, that the resources of the country, such as they are, are undeveloped. Now, taking the very narrowest view of the public advantage, in the sense of its mere material prosperity,—which, I am free to confess, seems to be almost a necessary condition, nationally speaking, to prosperity of any kind,—the only way in which the resources of the country can be discovered in general and intelligently developed, is by the spread over the country of men of education of a high standard,—men whose knowledge of physical science shall show to them the wealth which is hidden from the eyes of ignorance,—men whose trained minds shall see the deficiencies of existing methods, and shall suggest at once simpler and more effectual means to arrive at the required ends,—men whose ready ingenuity will, out of the materials lying close to hand, frame the machinery for accomplishing that which a sluggish intellect would deem impossible, even if the vague desire of accomplishment should have dimly loomed through its hazy atmosphere. How, then, are men such as I have described to be brought in close contact with the facts of nature in the different parts of this widespread and thinly populated land? Surely, not merely by importing one or two men of the kind, and employing

them to make hurried tours through our various districts; though, even in this way, I am far from saying that much good may not be done—that much has not been done already. But this plan is terribly deficient in several most important respects. First, to take that aspect which is familiar and obvious to the class of men whose views in this matter I wish to reform, I say boldly that such a course is to the full as expensive as that which I advocate. The same amount of money judiciously expended in affording the means of a high education to any considerable class of our colonists will be more efficient for the purposes mentioned above than if expended in paying men already highly educated for travelling through the country, and investigating what may be done to bring forward and develop its resources. Men so employed are under great drawbacks to their utility even for the purposes at which they specially aim. First, being migratory, they cannot be long enough in one place to thoroughly acquaint themselves with all its products, and the condition under which those products are to be obtained, or the means obtainable in each place for improving and utilizing such products, or for transporting them to places where they may be utilized. Secondly, the time is limited which such men can possibly expend in any tentative or experimental researches for any such purposes, and the want of a fixed and permanent residence in any particular place operates strongly against any successful attempts in that direction. Thirdly, not to mention many other drawbacks, the interest which men have in the prosperity of their own particular district, and in their own property more especially, is more keen, more permanent, and continuously urgent than any interest which is excited by the mere desire to do one's duty and earn fairly one's salary,

which, so far as the more practical part of the business is concerned, would be the only interest in general pressing on the class of men of whom I have spoken. The more practical part, I say,—for the very character of the men, if properly chosen, would secure that they should have a strong scientific interest in their work, and this is with such minds perhaps more keen, more permanent, and more continuously urgent than any pecuniary interest would be with the average of men; but such interest is only in the purely scientific part of their pursuit, which, though the root of the whole, is not sufficient, without more, to be of immediate practical material result to the people; and the reduction of the scientific truth to the material result, or, as Lord Bacon has expressed it, of the light-bearing to the fruit-bearing, is the part of these men's occupation which would be to them drudgery, and for which the pecuniary interest, and the sympathy of others interested in the same results, would be wanting to keep them up to their work. But suppose that any of these did their work in the most perfect manner, still that work would be far inferior in its results to what might be expected from the work of the same kind though perhaps of inferior quality done by men residing through the country, having their hopes and interests bound up in it, living among their friends and neighbours on their own properties, if such class of men could be formed. We all know that of all methods of general instruction, none is so effective as example; we all know, also, that all improvements in agriculture, manufacture, and production of commercial wealth are introduced with the greatest difficulty, this difficulty being the greater the less generally educated the class of men may be among whom it is attempted to introduce them. In all countries, then, and more particularly in a country like this,

the most effective way of introducing any improvement in agriculture or in manufacturing process, of inducing people to pursue any new industry or amend their mode of pursuing any old, is by showing them with their own eyes that the new is better than the old, that the new process is an improvement. Telling them so will not do even if they be told with the utmost intelligence ; if it be proved to demonstration their minds are slow to take in demonstration, and when it is taken in, natural indolence, natural caution, and want of funds still stand in the way ; but when they find that the difficulties are less than they anticipated,—that the results actually before their eyes are desirable results,—that they are left behind in the race of progress and the competition for wealth, even in their own district and by their own neighbours, and see that this is in a great measure owing to their sticking to the old courses while their more intelligent neighbours have adopted the new,—this, if anything, shakes them from their lethargy and helps to awaken their torpid minds. And this sort of thing, a class of men of high education, living in the country, is still more wanting in a country like this, than it is in an old thickly-peopled country like the European centres of civilization. In an old country, every inch of the country is fully explored and intimately known, if not to every one in it, at least to many ; and it is easy in the highest degree for any one desiring intimate knowledge of any part of it, or anything connected with any part of it, to obtain such knowledge without loss of time or of labour. It is easy to lay together the kindled sticks of knowledge in every different department relating to anything in any place at home, and out of the heap to raise a fire which shall give the desired light on the matter in question, and yield the effective heat for the fusion of any difficulty. Here it is otherwise ; unless

the man on the spot has himself the knowledge of other things necessary to utilize his knowledge of things observed on the spot, this last-mentioned knowledge remains unproductive to him, and is lost to others; for, not knowing its importance, he seldom thinks of recording or communicating it, even in those rare cases where it can be communicated by words. Take a familiar instances of this. In the case of our lately-discovered diamonds, a story was told about the time of the discovery of the first of them, which, though sufficiently absurd and improbable to be told merely as a ridiculous story, may still serve to exemplify what I mean. The story was that a man travelling with his wagon had picked up a muid-sack of these diamonds merely as pretty pebbles which he intended for his children to play with when he returned home; but that afterwards requiring the sack to put some grain into he had thrown out the diamonds and only kept one or two which seeming the prettiest he had put in his waistcoat pocket; that even of these all were subsequently lost by the children with the exception of the one which was afterwards recognized as peculiar by some person better acquainted with the nature of minerals or more naturally observant than the owner, and was finally verified as a true diamond. Now, though it may be problematical whether the diamonds to be found in this Colony will ever be the means of bringing to it much wealth or prosperity, it is certain that many things which would be productive of the highest advantages if discovered, may be lying undiscovered because the necessary observation and familiarity is not accompanied by the necessary knowledge. The diamonds, to use my illustration, may be emptied from the sack in order to put in corn, because from ignorance the diamonds are esteemed as of less value than the corn;

the man who sees the stones does not know diamonds when he sees them, and the man who knows a diamond does not see the pebbles. But further than this, life in the highly civilized countries of Europe is itself an education, and it is hardly possible for any one of moderate natural intelligence to go through the world there with his eyes and his ears open, without in a desultory way picking an immense amount of information which in a country like this he is never likely to acquire without taking a great deal of trouble to acquire it. The general standard of education among the people at large is far more dependent than people are at first ready to believe on that highest education which is the lot only of a few. In modern society the different classes embrace and fade into one another almost like the concentric circles in the grain of a tree, though the different circles can be distinguished it is hard to say where one begins and where the other ends, the contact is so close that what is the outer part of the inner circle is not so much *next to* the inner part of the outer circle as it is itself the inner part of the outer circle, and as the sap which runs through the inner circle permeates the outer also so does the knowledge and information which is the privilege of the best educated men in modern society filter through the different classes, until a considerable share finds its way down to those who are most removed in educational advantages from the highest class. No doubt that crass and absolute ignorance is almost impervious to the influence of this filtration, and this is one of the chief reasons why a primary education for the people is most desirable. There are some seeds which by reason of their hard and impervious shells will not under ordinary circumstances germinate unless the shell be cracked either mechanically or by heat or else be softened by steeping

in hot water or otherwise. It is plain that in a state of nature, either accidentally some cracking or softening agency must come into operation upon some of them, or else that it is only a few abnormal individuals among them that can germinate at all. I have heard of a sowing being made of the silver-tree which did not appear above ground for many years. In despair the owner allowed the ground to become waste, and it was overgrown with the bush common in the neighbourhood. At last some twelve years after the sowing was made a bush-fire took place and burned over the spot where the silver-trees had been sown, and the following spring, behold! rows of young silver-trees all in order in the drills where they had been sown years before! Now in the case of seeds of this nature it is obvious that the vast majority will never germinate at all under purely natural conditions, and it is equally clear that conditions do at times occur even in a state of nature by reason of which some of such seeds do germinate and the species is preserved, but when art is judiciously applied in assisting nature that may be made the rule which was formerly the exception. In like manner a primary education acts like the cracking or softening of the shell which allows the infiltration of other educational influences, and thus assists the germination of the dormant intellect, but though it is eminently necessary to soften or crack the shell of the seed there is little use in doing so if you do not sow it where it may have an opportunity of germinating, and a primary education only will be very much wasted if no other educational influences are brought to bear on the people. Among the most important of such influences is the influence of a high education—I would say of the highest education—for the few who in the best of circumstances can accept or avail

themselves of such, for few there are even in Europe who possess the highest education as any one can tell who had a university experience. A few years ago such a thing as agricultural chemistry was not thought of even by the most advanced men of science. Now there is hardly a small tenant farmer in England or Scotland who does not know some little about it. How has this come about? Surely not from the individual researches of small tenant farmers. No, not even from the individual researches of the country gentlemen of those countries. It has come about thus: Men of science and of science purely have first engaged in scientific researches on the matter, and have given to their brethren of science the results of their speculation and experiment. Scientific controversy once excited the portions of hypothesis which are incontrovertible become admitted parts of general knowledge, those parts which are in controversy become the subject of anxious investigation and experiment on each side. Gradually the basis of established fact becomes larger and larger. Many men who would never have thought of originating the speculations yet become acquainted with the results and to a certain degree with the hypothesis on which these results throw light. The results are put to the test in practice to the great advancement of agriculture as an art, and the smaller farmers to whom farming is a trade seeing the advantage of what is to them a trade secret and finding that the owners of the secret make no difficulty in imparting it even they adopt it, first by the rule of thumb, so to speak, but gradually come to understand at least in some degree what they are doing, and thus have become more intimately and better informed, both as scientific and practical farmers than it was possible for the best educated man a century ago to

have become. But this process can only take place where between men of the highest and those of the lowest intelligence there exists a class sufficiently educated to understand in some degree the speculations or at least the results arrived at by the man of science, and to reduce to practice those results before the eyes of his less enlightened fellow-countrymen—a class possessed of a high general education—and such a class it is before all things desirable to raise up in this country, and such a class is impossible without the opportunities for some, at least, of obtaining the very highest education. Now the first necessity for the highest education is access to the best books. In a national point of view the most economical way in which money can be expended for educational purposes is in providing the freest access to the largest collection of the very best books on every subject. Such an arrangement gives a possibility at least for the highest education, facilities for a high one, and if there be a few men of the highest, a considerable class of a high education, and the mass of the people possessed of a primary education, it is surprising how rapidly knowledge permeates, as I have before described, and the practical results of it fructify in material wealth and advancement. I am therefore fully persuaded that a really good public library is one of the very most important institutions to a young country that public money can be laid out on; and one of the very most economical purposes to which public money can be applied. But for this purpose it ought to be a truly good library, that is to say its books should be thoroughly well selected, thoroughly well arranged, and as complete in every aspect as can be made. If there be only one book on one subject, that book should be as comprehensive as possible; but each subject ought to be as fully developed as the funds of the library can allow, and

so arranged that any book on any subject may be readily referred to. One book at random on one subject, and another on another, may for such purposes be compared to one page of one book bound up with odd pages of others; and as a volume so composed would be of little value, so is an ill-arranged ill-selected library though containing a large number of volumes incalculably less valuable than a smaller one well selected and well arranged. For these reasons I have long thought that no book belonging to a public library should ever be allowed to be removed from the immediate custody of its officers or from the walls of the building. In the first place it is utterly impossible to guard fully against the loss of valuable volumes if the habit of removing them be allowed, and the loss of one volume may often render comparatively worthless a whole collection of volumes. In the next place a student is often placed in a most unfair position by the fact that the very work which it may be most important to him to refer to and which perhaps he may only require to refer to for a moment is engrossed by some one else for weeks together, not that such other person is actually using the work during all that time, but simply that it is lying at his residence instead of being as it ought to be on the shelves of the library for the public advantage. The student thus baffled retires in disgust with bitter feelings towards the managers of the library and if he has been used to subscribe to it determines to do so no more. To come then to our own Library, while as I have said a public library is a proper object for the expenditure of public money, it is obviously only so far as a library fulfils its proper office as a public library that the grant of the public money to it can be defended. I am glad that the grant which in the paroxysm of the retrenchment fever our Legislature some three

years back underwent, had been taken away from this Library or reduced, has since been restored. But we must look at ourselves. One of the principal grounds on which the grant was then attacked was that this Library was a circulating library for the benefit of Cape Town. If this was *altogether* true, the argument would be unanswerable. Public funds ought not to be expended for such a purpose especially in the low condition of public finances, and in so far as the charge has truth in it in so far is it a sound argument not only against a public grant but against all subscriptions of private individuals beyond the actual market value of the accommodation they individually receive. Cape Town ought to be able to support as a private trading establishment a circulating library of its own, and I have little doubt that the individual interest of the keeper of such a library would more effectually keep him up to the exigencies of its successful management than the salaried officers of an institution like this can be kept by the very nature of their office. The natural tendency of a circulating library is to the lighter literature of a comparatively ephemeral kind, in preference to the really enduring works which should form the staple of a public library; not that a circulating library now-a-days in an educated community excludes good and lasting books, or that I would desire to banish the higher works of fiction from the walls and tables of a public library; but the principal objects of such institutions are diverse, the primary intention of the one being relaxation and of the other work, of the one amusement and of the other instruction. If then this Library is to have a circulating department, it should only be a department; its accounts should be separate, and it should be charged with its fair share of the cost of the building and furniture and of the

salaries of the officers ; its volumes should be distinct, and its profit and loss separately estimated ; its profits might be applied to its own purposes, or might in part or in whole be given over to the Public Library as might be thought right ; but in no case should it be continued at a loss, and in no case should any of the funds of the Public Library whether from public grant or private subscription be given to its aid ; and above all, in no case should any of the volumes belonging to the Public Library be used as belonging to the circulating library or be lent in aid of it. The objection that the Library is a circulating library I have touched on ; that it is for the benefit of Cape Town remains to be mentioned, and this I must say, when separate from the "circulating," objection fails of any force in my mind. A library must be somewhere. One library in one place even if rather out of the way is much better than the same number of books scattered about in different places. It is to use an illustration already used by me the bringing of the sticks together for the purpose of light and heat, it is the dockyard whence the argosies of knowledge are fitted out for cruising in the seas of ignorance, and the place where a library is best situated is where it is accessible to the largest number capable of using it. This in the present instance is for the present at least unquestionably Cape Town, and if a public library exists in the Colony at all it is at Cape Town it will be of most use. There are other matters which I had thought of with reference to this Library but there is no need here to mention them. I fear this discourse has not even as it is been all honey, and there is no need to mix gall with it further than is wholesome. I have been forced to the line I have taken in this lecture by having been required to lecture at all. I have been by my occupations

precluded from acquiring the information requisite to enable me to give you a discourse on the advance of literature or of science during the year. I was forced therefore to fall back on politics, and politics as affecting this Library is what I have endeavoured to give you,—such views at least of its politics as seem to myself sound. These in some respects may be different from the views of others, for the political opinions of all cannot be the same. I trust those who may dissent from the views here expressed will at least believe that my suggestions are honestly given and well intended, and will treat me with tolerance, though we may agree to differ.

PROCEEDINGS

AT THE

Forty-first Anniversary Meeting

OF THE

SUBSCRIBERS TO THE PUBLIC LIBRARY,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 21ST MAY, 1870.

The Rev. Professor Cameron, B.A., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.
1870.

Committee :

W. PORTER, Esq.,	DR. DALE
REV. PROFESSOR CAMERON,	SIR THOMAS MACLEAR, Knt.
W. HIDDINGH, Esq (Treas.)	CHARLES A. FAIRBRIDGE,
S. SOLOMON, Esq.	Esq.
MR. PROFESSOR NOBLE	E. J. JERRAM, Esq.

Auditors :

J. C. GIE, Esq.	JOHN NOBLE, Esq.
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Librarian and Secretary :

F. MASKEW.

REPORT.

LADIES AND GENTLEMEN,

The Committee, in submitting their report for the past year, feel much pleasure in being able to state that the Institution has been frequented to an extent equal to that of previous years, both by residents in the Colony and by strangers visiting its shores. The circulation of books and the number of regular readers continue likewise undiminished. The Committee have also to state that the Institution has received many valuable additions to its literary stores, not merely from the ordinary monthly importations from England, by which they endeavour as far as their means permit them to keep abreast of the growing literature of the day, but by presentations from individuals as well as from public institutions in Europe and America. While, however, they have reason to congratulate their subscribers on the usefulness of the South African Public Library and the many valuable accessions it has received, they regret to record that it has not obtained that extent of support in the way of regular annual subscriptions which they conceive its importance and utility deserve, and for which they have so frequently pleaded at these public anniversaries.

They now respectfully venture to repeat the same appeal, and hope that for an Institution which is so largely dependent on voluntary support, which offers its treasures so freely for the use and advantage of the public, and is confessedly one of the most dis-

tinguished ornaments, not merely of the metropolis, but of the Colony, the public of Cape Town will come forward with a ready and generous liberality, by means of which the collection, already extensive, varied, and rich, may be further augmented and have its still existing gaps and deficiencies supplied at the earliest possible time.

The Committee have to report that an application was made by Sir George Grey (through Dr. Bleek) to be allowed to have returned to him a collection of books in South African Languages, which was presented by him in 1858 to the Public Library, and as duplicate copies of these books are in the "Grey Collection," the Committee felt much pleasure in being able to comply with the request, and they feel sure this will meet with the approval of the subscribers.

The accession of books during the past year, by purchase and presentation, has been as follows :

Theology...	...	...	...	5 Vols.
Political Economy	...	...	...	35 „
Science and the Arts	...	...	...	28 „
Works of Amusement	...	...	...	104 „
Belles Lettres	...	...	...	58 „
History	...	...	...	35 „
Voyages and Travels	...	...	...	37 „
Biography	...	...	...	39 „
Miscellaneous	...	...	...	6 „

Total 347 Vols.

Included amongst the number are books presented by the "Royal Academy of Science," Sweden ; "The National Association for the Promotion of Social Science;" "The Smithsonian Institution," United States ; "The Wesleyan Conference," London ; Miss Roselt, His Excellency Sir P. E. Wodehouse, Judge Pringle, the Rev. Dr. A. Faure, the Rev. D. Faure,

Dr. Bleek, Messrs. T. B. Bayley, L. Bols, and J. C. Bell, to all of whom the thanks of the subscribers are due.

During the first six months of the past year the Librarian of the "Grey Collection" was on leave of absence in Europe, and on this visit he availed himself of the opportunities he had of studying the manuscript collections in the British Museum, the Bodleian Library, and the Berlin Royal Library; and also inspected a few other Libraries. Dr. Bleek considers that what he has been able to learn will be of great assistance to him in the compilation of the catalogue of the old manuscripts.

Specimens of this descriptive catalogue were laid before Sir George Grey, who trusted before long to see it published.

During the course of the past year, the collection of Native literature has received some very valuable accessions. Among the donors is first to be mentioned the Rev. J. W. Appleyard, who, besides nine printed Kafir books, has presented sixteen manuscript volumes, chiefly containing portions of the oldest translations of the Bible into Kafir; also the first grammatical attempts of the missionaries. The Rev. Dr. Steere has given copies of nine of his publications, most of them in Suaheli, and the Rev. Dr. Callaway, two parts of his "Religious System of the Amazulu." Kafir publications have also been received from the Rev. A. Kropf, the Educational Committee of the Lovedale Institution, and the Moravian Missionaries at Shiloh. Two little Setshuâna books were sent by the author, the venerable R. Moffat. The Secretary of the Wesleyan Missionary Society, the Rev. W. B. Boyce, has given us a very curious and generally inaccessible book, a grammar of the Mfantisi language, written and printed last year by natives at Cape Coast. We have to

thank the Rev. F. W. Kolbe for a copy of his publication on the "Vowels;" the Secretary of the S. P. C. K. for a Susu Prayer-book; Mr. Theophilus Hahn, for an Australian Vocabulary; Mr. William Hertzog, for a valuable Amharic and Galla Grammar, published at Paris; Capt. Walmsley, for forty photographs of Zulus; Dr. A. Fritsch, for twenty-two additional vignette photographs of natives, taken by himself, and also for a copy of his highly illustrated German book of Travels in South Africa.

Dr. J. E. Gray, of the British Museum, has also presented, through Dr. Bleek, for the Grey Collection, a medallion of himself and Mrs. Gray.

The collection of old rare printed books has received from the Library of the late Professor Friederich Bleek a valuable accession of five theological works, published at the time of the Reformation, 1523—1539. Amongst them are "Annotationes Philippen Melancthon's" (explaining the epistle to the Romans, edited by Dr. Martin Luther, Augsburg, 1523) and J. Calvin's "Institutio Christianæ Religionis," Argentorati, 1539.

The Treasurer's account, showing the income and expenditure during the past year, will now be submitted.

ADDRESS.

The Rev. Professor CAMERON then delivered the following Address :

LADIES AND GENTLEMEN,

I will not take up your time with apologies for appearing before you as chairman of this meeting. I have so high an estimate of the duties of that position, and so strong a conviction that my words will be but feeble and inadequate in comparison with the brilliant addresses to which you have listened on similar occasions, that I would gladly have excused myself from undertaking the duty to which your Committee has done me the honour of inviting me. I have acceded to the request of the Committee chiefly on the ground, if you will allow me to say so, of my own incompetency to do all that has sometimes been done on occasions of this kind. It is well that the highest thought of an age should be brought into direct contact with its average mind and intelligence. This has sometimes been done in addresses from this chair. We have listened with admiration and delight to the utterances of men to whom the realms of philosophy, science, and literature are familiar ground, over which they have led us with firm, unflinching footstep, revealing to us the majesty and marvel of Nature, and bringing us face to face with the stately creations, the ideal beauty, and the glowing visions of the intellectual world. But such guides are seldom to be found. The combination

of the highest order of intellect with the power of popular expression is a rare gift—so rare, that, as a general rule, the contact of the most influential thought with the average mind must be secured, not immediately, by direct communication between them, but by the mediation of those who occupy somewhat of a middle position between the highest and the lower levels of thought. And my hope is, and my aim shall be, in the remarks I offer to-day, to do something in the way of thus interpreting the speculations and theories of the most influential minds of our age, and of assisting you to trace the direction and tendencies of modern thought.

But first let me say a few words about the Library itself—its position and prospects. From the report submitted by the Committee, you will see that in every department of literature there has been considerable increase in the numerical strength of the Library during the past year. The accessions during the year amount to 347 volumes. Of these a large proportion falls under the head of works of amusement. I hope I shall not be misunderstood when I express my regret that this is the case. It is but the reflection of the fact that of the works which are annually poured forth by thousands from the presses of Europe, a great portion consists of works of fiction and amusement. That our population should share the common taste for literature of this nature is not strange. But I cannot help regretting that the Public Library should be to so great an extent the channel by which that taste is gratified. It seems to me that this noble institution has higher functions than those of the circulating library. It should endeavour to add to its treasures only such works as are of permanent value; to render its collection of our standard authors as complete as possible; to enrich its shelves with materials by the

aid of which the student may successfully trace the growth and development of human thought in any direction, on any subject, for any period of history. I believe I am only expressing the opinion of those who take the deepest interest in the Library when I say that its efficiency for these its high and legitimate functions is impaired by the liberal provision which it makes for the department of amusement. I am well aware of the difficulties which surround the subject—of the necessity, or the assumed necessity, of providing largely in this department, in order to attract and retain subscribers. But I believe the time is come when the Library should throw itself more fully upon the generous sympathies of the public, and transfer to other hands the work of meeting the requirements of those whose intellectual wants are sufficiently met by the ephemeral literature of fiction.

Passing on now to other subjects, merely observing as we pass the satisfactory statement as regards the accessions to the Library in more important departments of literature, and congratulating the subscribers on what I trust we may now consider the permanent restoration of the Parliamentary grant in aid of the funds of the institution, let me ask you to join me in a brief survey of the tendency of the literature and thought of the present day. I do not profess to be able to give you more than a general outline of a subject which embraces so many distinct departments of the intellectual life. Even if it were in my power to do more than this, I believe it would be more profitable to offer such a general outline, with suggestions that may perhaps lead to further inquiry and investigation on your part, than to present a complete discussion of any one of the many branches into which so large a subject is necessarily divided.

Speaking generally, then, with regard to modern

thought, as represented in the literature of the day, I think we may fairly say that its most prominent features are intense activity and intense restlessness. As to the first there can be no question. Even a superficial observer must have noticed with astonishment the activity and swiftness of recent intellectual movements. The world has seen nothing to equal it. The Athens of Pericles and the Rome of Augustus cannot for a moment be brought into comparison, as regards intellectual vigour, with the great cities which represent the free life of modern Europe. It is common enough to marvel at the brilliant intellectual development of the people who thronged the benches of the theatre of Dionysus, to listen to the sublime tragedies and the wild choral music of Æschylus and Euripides; to speak with affected rapture of the youth who crowded the pavement of the painted porch and the shady walks of the Lyceum, that they might hear the wisdom of the fathers of Greek philosophy; to sigh over the days when the wit of Horace and the tenderness of Virgil made them the chosen friends of Augustus and Mæcenas. There was indeed an exquisite taste and a beautiful intellectual culture among the highest classes of Athenian and Roman citizens. But there is no evidence whatever to show that the influence of literature reached the masses of society. In both cities a large proportion of the inhabitants were slaves, or resident aliens with scarcely recognized political existence; and they heeded not, for they knew not, the poetry or the philosophy or the eloquence around them. In contrast with this, the special characteristic of the mental activity of this age is its wide diffusion. It reaches and permeates all classes of society. The highest think it an honour to help and direct its movements. The humblest are not beyond its soothing

and elevating influences. Statesmen and nobles leave the dust of political strife for the noiseless realms of pure literature. Mechanics and factory operatives forget their political grievances in the freedom of the great republic of letters. The days are over when authors were wont to wait in the halls of the nobility, humbly entreating the favour of a subscription or the honour of being allowed to dedicate their books to some lord whose title was his only recommendation. The relations are simply reversed. Now, it is literature that reflects honour on rank and title. It would probably surprise most of us if a list were set before us of the names of our British aristocracy who have sought and secured the honours of literature. And, as I have said, the influence has permeated the whole mass of society, down to its humblest ranks. The common people demand it eagerly and receive it gladly. The immense circulation of cheap literature of high intellectual character and healthy moral tone is one of the most hopeful features of the age. And they who have had recent opportunity of seeing something of European life and character cannot fail to have been struck with the activity of thought and the diffusion of knowledge among the people. Conversing a few months ago with a cabman who drove me through the streets of Edinburgh, I felt deeply my own ignorance, compared with the extent and accuracy of his knowledge, of the history and antiquities of Scotland; and in another town, on the Scottish border, I was astonished to hear a group of young cabinet-makers discussing, during their dinner hour, with keen interest and careful discrimination, the last phase of the Stowe and Byron controversy.

But the restlessness of modern thought is not less remarkable than its activity. The old opinions are everywhere in conflict with the new. Politics, poetry,

theology, criticism, metaphysical philosophy, physical, social, and moral science are all alike the scene of conflict. There is one school of powerful thinkers who cling to old traditional modes of thought. Another class, equally influential, rejecting the old opinions, has set itself the "sad task of sweeping up dead leaves fallen from the dying tree of belief." A third, which includes in its ranks some of the deepest thinkers of the day, accepts the new without discarding the old, striving to mediate between them and bring them into harmony with each other. And the general intelligence of the day is deeply interested in this strife of opinion, and awaits the issue with anxiety. Youth is caught by the novelty and boldness of the new opinions, and ridicules the distrust with which riper years and larger experience regard them. The old Conservative on the other hand looks with pity and indignation on the flippant arrogance of the young iconoclast. Meanwhile, there is one cheering and hopeful sign at least in the midst of the strife. Beneath the surface there is a growing and generous recognition of the claims of benevolence and charity. Men of all shades of opinion are united in works of practical philanthropy. No other age has ever witnessed such munificence of private and public charity, such organization for the relief of poverty and distress, such hearty, practical recognition of the truth that man is his brother's keeper, and practical obedience to the precept "Thou shalt love thy neighbour as thyself." It is a delightful relief to turn from the mutual repulsions of the purely intellectual realm to the power and permanence of the attraction which draws men together in practical effort for the well-being of our common humanity. Notwithstanding all this fluctuation—this ebb and flow in the great tide of opinion—there are at least some things

that do not change. Whatever else is questioned, this at least is admitted, that

The primal duties shine aloft—like stars ;
The charities that soothe, and heal, and bless,
Are scatter'd at the feet of man—like flowers.

But to return to the conflict of opinions, let me ask you to notice two or three of its most conspicuous phases.

I. The POETRY of recent years exhibits in a remarkable way the antagonism of the old and the new.

I need scarcely remind you of the splendid development of English poetry at the commencement of the present century. After many years of feeble mediocrity, the Muse of poetry once more found adequate representatives in England. The line of succession, which seemed to have ended with Milton and Dryden, was restored in Coleridge and Wordsworth, Shelley, Keats, and Byron. These are the intellectual fathers of the race which has succeeded them. The poetry of each has left its mark on the thought of the nineteenth century. Perhaps the influence of Wordsworth has been deepest and most permanent. Certainly, Coleridge, who alone can be compared with Wordsworth for deep and far-reaching influence, affected modern thought more through his philosophy than his poetry. The influence of Shelley and Keats has been increasing of late years ; while that of Byron, powerful for a time, was happily not permanent ; and Wordsworth still holds his place of supremacy among the calmest and deepest of our thinkers. Of living poets, we may say that the spirit of Wordsworth and Coleridge reappears in Tennyson and Browning ; that of Keats and Shelley in Swinburne and Matthew Arnold. The aim of Keats was to reproduce in modern forms the beautiful legends of ancient Greece. And with all the

faults and extravagance of his poetry, it will retain its place in our literature as the memorial of poetic genius of a very high order. Mr. Arnold and Mr. Swinburne have followed Keats in the selection of subjects from ancient mythology. They represent the classical revival of the period. Their poetry has not become popular, and probably will never be so. Even the graceful elegance of the one, the powerful and splendid diction of the other, and the rich poetical imagination of both, will fail to invest these cold and distant subjects with a genuine human interest. But there is another aspect of this poetry which demands attention, and which links it especially with that of Shelley. It is essentially pantheistic. It knows nothing of a personal God, a "living will that shall endure." A stern necessity, a blind fate, a slow-moving machinery of physical laws, unconnected with moral purpose or beneficent result—these are for it the ruling powers of the universe. These poets represent the new scientific scepticism of the age. Their sympathies are with the Positive Philosophy. They are worshippers in that temple of which humanity is the God and Comte the high-priest.

The position of Tennyson and Browning is very far from that which has been described. Their deep sympathy with the scientific spirit of the age, their interest and share in its intellectual strifes, and their full recognition of the difficulties of a true belief have not alienated them from the faith to which the Christian centuries have witnessed. It has been said that their poetry—that of Tennyson especially—reflects the intellectual and spiritual confusions of the age. It does this; but it does much more than this. It shows us the alliance of reason and faith, of powerful and subtle intellect with humble reverence in the presence of divine mysteries. Their highest poetry is

a protest against the error that man is the measure of all things, that we must reject everything which cannot be wrought into the schemes of human philosophy. If it reflects the doubts and uncertainties of the intellectual life, it reflects equally the calm assurance of the spiritual. It will not exclude the heart, the conscience, the experience of the past, the "high instincts" and "shadowy recollections" of the soul from their rightful place as factors of human belief. The school of which Arnold and Swinburne are the representatives has renounced all faith in a personal God, in a divine purpose which runs through all time, in immortality and heaven. Their only God is the "blind, impartial force" which lives not less in earth and sea and sky, in plants and stones, than in man. Heaven, immortal life, the knowledge hereafter of that which we know not now—these are the mere dreams of ignorance and superstition. Here is Mr. Swinburne's creed :

From too much love of living,
 From hope and fear set free,
 We thank with brief thanksgiving
 Whatever gods may be,
 That no life lives for ever ;
 That dead men rise up never ;
 That even the weariest river
 Winds somewhere safe to sea.

And here is Mr. Arnold's rebuke of "the feeble follies of inventive hope, the futile forgeries of unprofitable comfort :

Fools ! that so often here
 Happiness mocked our prayer,
 I think, might make us fear
 A like event elsewhere !
 Make us, not fly to dreams, but moderate desire !

Thus deliberately do these poets fling from them "the mighty hopes that make us men." And here is

the vast and vital difference between their teaching and that of Tennyson. That which they reject is for him the anchor of the soul, the centre around which all his thoughts of the worth and dignity of our life are gathered. Contrast with the verses which have been quoted the lofty lessons of such passages as the following :

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Thou seemest human and divine
The highest, holiest manhood, thou :
Our wills are ours, we know not how ;
Our wills are ours, to make them thine.

Our little systems have their day ;
They have their day and cease to be :
They are but broken lights of thee,
And thou, O Lord, art more than they.

For the gospel of despair—

That no life lives for ever,
That dead men rise up never—

he bids us accept the gospel of hope—

That men may rise on stepping-stones
Of their dead selves to higher things :

And for the cold and cheerless negations of the Pantheist he gives us the sublime aspiration with which he closes his greatest poem :

O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure.

That we may lift from out of dust
A voice as unto him that hears,
A cry above the conquered years,
To one that with us works and trust,

With faith that comes of self-control,
 The truths that never can be proved
 Until we close with all we loved,
 And all we flow from, soul in soul.

The poetry of Mr. Browning is of a very different order from that of Mr. Tennyson, and the evidence that he is to be classed, as regards our present purpose, with his illustrious contemporary, must be sought in the general structure and tone of his poems rather than in isolated passages. He is of all modern poets the most difficult to represent by quotation. His strength lies in subtle analysis of character and motive—a kind of moral and metaphysical anatomy so minute and protracted that even the wonderful skill of the manipulator does not redeem it from tediousness. Perhaps of all the higher modern poetry, Mr. Browning's offers the fewest attractions to the general reader. It is too learned, its demand upon the intellect of the reader is too great, its subjects and characters are too remote from average human sympathies, for great popularity. His is emphatically the "fit audience, though few." His influence is very powerful with a certain cast of highly cultivated minds. One cannot read a page of his poetry without being impressd with the strong vigorous thinking that runs through it. And there is always, as I have said, a deep undertone of religious feeling and conviction, a reverential spirit in the presence of Divine mysteries, and a distinct recognition of the great facts of Christianity, which to the excessive refinement of Mr. Arnold are a stumbling-block, and to the wild and riotous imagination of Mr. Swinburne, foolishness.

My apology for having dwelt so long on this part of the subject must be that it seems to me to represent fairly the general features of the conflict between the

opinions which at present divide thinking men. And no apology will be needed for having introduced matters that are usually excluded from addresses of this nature, since it is especially these matters—the theological bearings and relations of truth—that are most keenly discussed in the present day, and to exclude them in a review of this kind would be simply to ignore one of the most interesting and characteristic phases of modern thought.

II. I will not attempt any lengthened discussion of the rival PHILOSOPHICAL theories and systems of the present day. Even if I were competent to do justice to the subject, it would involve metaphysical distinctions and technicalities unsuited to the occasion. I would rather endeavour to present—as briefly and clearly as I can—the main position of each, keeping strictly in view that it is the restlessness and the conflict of thought that are to be illustrated.

I need not do more than remind you of the immense influence of German thought on the philosophical speculations of this century. Carlyle was among the first to familiarize the English mind with German speculation and modes of thought. But the influence of Coleridge was deeper and more direct. It is he who must be looked upon as “the angel who has come down and troubled the waters of English speculative science”—his hand that grafted the strong shoot of German Idealism on the tree of English Philosophy. Himself a sincere and devout believer in the Christian Revelation, he accepted that philosophy which allies itself with theology, which refuses to limit its inquiries to the things that are seen, which addresses itself to the great questions of the origin, the spiritual relations, and the destiny of man. He believed in a world of reality and truth beyond the realm of phenomena, and insisted upon the necessary

impotence of a philosophy which is based upon sense to apprehend the mysteries of that higher world. Hence the distinction upon which he laid so much stress—the distinction between the Reason and the Understanding—is not, as is often imagined, a metaphysical refinement, but lies at the very root of his philosophy. It corresponds to an essential diversity in the objects of human knowledge. The Understanding is “the faculty judging by sense,” and its judgments are binding only in relation to the objects of our senses. The Reason, on the other hand, is exercised in things which are beyond sense—“a direct aspect of Truth, an inward beholding, having a similar relation to the intelligible or spiritual as sense has to the material or phenomenal.” It is easy to see that a philosophy based upon this principle must inevitably ally itself with theology. The questions of the former are answered in the revelations of the latter.

The object of Coleridge was to introduce into England this higher philosophy, which he had learned in the school of Kant, Hegel, and Schelling. If his purpose was to gain acceptance for the systems of these philosophers, he certainly failed. The practical English intellect would not enter into the minute and subtle refinements of the German theorists. But he did succeed in his endeavour to infuse a new spirit into Philosophical Speculation. Absorbed in visions of surpassing splendour—encompassed by intellectual objects, and influenced by spiritual powers, of the reality of which he had a more profound conviction than of the existence of sensible objects—living and moving in realized worlds of beauty and glory, to the light of which long and loving contemplation had accustomed the inner eye of his soul—he could still descend from the Mount of Vision and deliver his soul in passionate discoursing on things which eye has not

seen nor ear heard. The generation which listened to the charm of his living voice has passed away. But his influence survives in that school of religious philosophy which has adopted his method, and which opposes the noblest protest of this age to that dreary sense-philosophy which would bound by the things which are seen and temporal the knowledge, the aspirations, and the hopes of man.

The philosophy which I have connected with the name of Coleridge is opposed at almost every point to the positive philosophy of Auguste Comte. This last development of a purely sense-philosophy, as regards its methods, objects, standards, tendencies, and relations to other sciences, is in direct antagonism to the higher spiritual philosophy of Coleridge. According to M. Comte, we know and can know nothing beyond the region of sense. Philosophy in any true sense of the word, as the science of the absolute and universal, is an impossibility. We cannot pass beyond the knowledge of phenomena and the laws of their succession. Investigations as to the spiritual nature, the origin and destiny of man, the nature of God and His relations to man, are not merely useless—they are positively mischievous, since they withdraw the attention of the student from the only knowledge possible to him—the knowledge, that is, of phenomenal laws. In this system “the spirit of physical science is applied to man; he is the subtlest of organizations, yet not so fearfully and wonderfully made but that science will trace back his deepest thought, through link after link, in the network of association, to the simple impressions which he is ever receiving from without, to the sights and sounds, the pleasures and pains which have gone to make up the sum of his experience from his birth onwards.” In tracing the history of human thought, Comte professes to find three well-defined stages of

development,—the theological, the metaphysical, and the positive. In the earliest stage an explanation of every phenomenon was found in the idea of a hidden divinity—an *Æolus* controlling the winds, an *Aurora* rising in the dawn, an *Apollo* borne through the heavens in his chariot of light. This was succeeded by the metaphysical stage, in which the deities give place to abstract conceptions, supposed principles, or invisible entities, by participation in which (as Plato would say) material things have their properties and attributes. Thus there is a principle of colour, of sweetness, of fragrance, the presence of which gives beauty to the rose and richness to fruit. But this phase of thought is outgrown in its turn, and the last or positive stage is reached, in which all attempt to understand the nature of things is abandoned, and the co-existence and succession of phenomena are recognized as the only real objects of knowledge. I will not offer any criticism of this theory. It has been defended and condemned with equal earnestness by the historians and critics of philosophy. Perhaps, the most enthusiastic of its English advocates is Mr. G. H. Lewes, who maintains that “the positive mode of thought is that which must rule the future,” and that “the course of history unequivocally consecrates the positive philosophy.” On the other hand, Dr. Whewell as emphatically condemns the law of the three stages as “contrary to history in fact, and contrary to sound philosophy in principle.” My object in referring to the theory is not to point out its truth or error as an intellectual system, but rather to indicate the assumptions on which it is based, and the consequences which it involves. What, then, is the real meaning of this law of the three stages? It means simply that all the intellectual efforts of the past generations have been misdirected, and their conclusions are absolutely

worthless. They were knocking for entrance at the gates of a Temple which is eternally closed against them. They strove to know God; but there is no God—or, at least, we can never know whether there is or not. They speculated on the whence and whither of human existence; they longed for immortality; they believed in heaven. Mere dreams and cloudland! says the Positive Philosophy. The world has at length outgrown its mythic fancies. We have been accustomed to say, with one of old, "The heavens declare the glory of God." No such thing, says the creed of Positivism. "The heavens no longer declare any other glory than that of Hipparchus, of Kepler, and of Newton, and of all those who have contributed to establish their laws." And Christianity has but helped to perpetuate the huge delusion, to fetter the freedom of thought. Away with it! Why cumbereth it the ground?

I will make one other remark upon this system, and that is that its prevalence would be fatal to its success. Granting that its law of evolution is a true one—supposing that, by removing from the region of human impulse and motive the idea of a God and of a future life, it had actually made good its promise of a new dignity and power for man, that it had "crowned him with glory and honour" in a far truer sense than any yet realized by the race,—surely in proportion to the height of his dignity and felicity would be the vehemence of his protest against the death that would destroy him for ever.* The system surely carries within itself the seed of its own condemnation. It would infallibly perish in the very hour of its victory. The dream of immortality would inevitably come to uncrown his royalty, and dash the cup of joy from his

* This thought is powerfully presented in a critique on Comte, by the late George Brimley, Librarian of Trinity Coll., Cambridge. (*Essays*: Cambridge, 1858.)

lip. The old question would thrust itself upon him with resistless power, "What advantageth it me if the dead rise not?" And the answer would be in the words of a poet from whom I have already quoted—

'Twere hardly worth my while to choose
Of things all mortal, or to use
A little patience ere I die;

'Twere best at once to sink to peace,
Like birds the charming serpent draws,
To drop head foremost in the jaws
Of vacant darkness, and to cease.

III. There is one other subject upon which, at the risk of exhausting your patience, I feel that something ought to be said. Any attempt to present the tendencies of modern thought would be essentially defective which did not take into account the rapid and splendid development of PHYSICAL SCIENCE in recent years. It is no part of my purpose to enter into any discussion of the truth or falseness of the recent conclusions of science. This I am not competent to do. Nor will I attempt to enumerate the brilliant discoveries by which the physiologists, chemists, and physicists of this age have made it memorable in the history of scientific research. It is rather on the special character of modern investigation, and the supposed bearing of its conclusions on other realms of thought, that I would offer some remarks.

And surely the most striking feature in the scientific inquiry of our day is its intense thoroughness. Never before has nature been questioned with such searching minuteness or such splendid success. The quest in every department of natural inquiry does not stop short of the ultimate constituent elements of things. By the aid of apparatus far more delicate than the most sensitive analytic tests of the chemist, new discoveries of the constitution and structure, not of earthly things alone, but of sun and stars in space,

have rewarded the genius and patience of science. By means of instruments of vastly increased power, the tissues of animal and vegetable organisms have been compelled to give up the secret of their structure, and the matter which composes them is divested of its grossness, and almost refined away into a spiritual element. And while the telescope that sweeps the distant heavens, and the spectroscope that analyzes the tremulous ray of their revealing light, disclose to us a few simple laws as the secret of their majestic order, and a few simple elements as the constituents of the material universe; the microscope in like manner shows us that in the downward direction and the lower region of earth's wonders there is an equally admirable simplicity of structure and comparative uniformity of type. Indeed, those who are most competent to speak on the subject tell us that the tendency of all science is to reveal a unity throughout the vast realm of her inquiries; that all the forces of nature are near akin to each other, and each may be expressed in the language of the rest; that the conviction is growing upon scientific men that matter itself in its last result is nothing but "conglomerated centres of force," and that these forces, in their endless variety of phenomena and modes of operation, are ultimately and essentially one.

Now to these tendencies and discoveries of science there are those who look with gratitude and hope, and those who look with fear and trembling. There are some who rejoice in the present growth of Physical Science, because they believe that it will deliver the world from the bondage of religious creeds and doctrines which they have learnt to dislike. They believe that Science is to displace Theology from its long sway over the life of man, and substitute the certainties of ascertained fact for the fluctuations of faith—that Science is competent to satisfy all the necessities of

our nature, for it has discovered the unity of all force, and set it upon the throne of the universe. I venture to say that, in spite of any appearance to the contrary, this claim will be rejected alike by the intellect and the heart of the world. The very constitution of our nature demands something beyond this. We feel that when Science has done its utmost, there is still a great question unanswered, and that the answer to it can come only in a form supplied by our own consciousness. Thus when the astronomer tells us of gravitation, or the chemist of attractions and affinities, or the geologist of upheaval and attrition, or the naturalist of natural selection and the struggle for existence, or the physiologist of a physical basis of life, he has not carried us one step beyond the region of phenomena. He has not explained to us the mystery of force; he has only shown us certain modes of its operation. He has been dealing not with originating forces, but with outward manifestations of force. He has put his finger on the pulse of the machine, but he has not reached its heart. He has classified the phenomena, he has formulated the laws, he has discovered the unity, of Nature. But he has not revealed the ultimate secret of her power. Nor can he ever do so. It does not come within his province to answer the question: Whence came these impulses? What power is sustaining these mighty energies? The answer must come, as I have said, from the inner world of our own consciousness and the great religious intuitions of our nature. So true and perfect are the relations of man to nature and to that which is above and beyond nature, that he supplies the missing link in the great chain of being. It is a necessity of our constitution to trace an effect to a cause, motion to a mover, action to an agent. When Science, therefore, brings us to its last result, our spiritual nature compels us to say: These mighty energies,

this all-pervading force, these calm, grand laws are the witnesses of one who has originated these movements, and of whose will these laws are the expression. There must be an originating cause, a living God of creation. And these convictions are confirmed by the Revelation which tells of Him who created all things by the Word of His power, and in whom we live and move and have our being. Having, therefore, this double witness, the man of serene faith and clear intelligence accepts gratefully this discovery of the unity of nature, for he, too, believes in one God and Father of all. Looking in virtue of his two-fold constitution at once downwards to Nature and upwards to God, his faith and his reason in closest alliance lift up the chain which science has forged, and link it to the eternal throne.

But there are not a few who look with alarm upon these movements of scientific thought as tending to materialism in philosophy, and as hostile to the claims of Revealed Truth. As to the materialistic tendencies of Physical Science, I trust that what has been said will tend to show that such fears arise from confounding the sphere of Science with a sphere which is altogether beyond it. Science deals with phenomena and laws, modes and measures of the operation of force; but of the force itself it knows nothing, and is incompetent to speak. I will add nothing on this point, but will conclude this address, which has already outgrown its intended limits, with a few sentences on what I cannot but consider a needless alarm lest the conclusions of Science should prove hostile to the claims of Revealed Truth.

It is undeniable that there is a strong impression of the existence of such hostility on the part of both the adherents and the opponents of Christianity. By the latter it is often assumed as an established truth that the claims of Scripture are no longer reconcilable with

the facts of science, and on the part of the former there is often an ill-concealed anxiety that there should be peace on almost any terms between the two. Professor Maurice, speaking indignantly of the "struggle to protect the Bible from the last new theory propounded at the British Association," says: "If we can get any distinguished member of the Association to speak in our favour, we are full of ignominious rapture; if any of its members throw out opinions which contradict ours, or may lead to a contradiction of ours, we are full of a terror as ignominious." I can only indicate in briefest outline the position which, as it seems to me, the Christian apologist should take up on this subject. I would say, then, that whenever the final and unanimous conclusions of scientific men pronounce against the statements of Scripture, it is our duty—not reluctantly, but cheerfully and gratefully—to abandon the views which are founded upon the latter. But then, on the one hand, we must be sure that these conclusions of science *are* really final and irrevocable; and on the other hand that ours is the right interpretation of those portions of Scripture with which they are found to clash. It is notorious in the history of Science that it has often had to reconsider, to modify, to retract its statements; and on the other side so profound and acute a thinker as Butler has said that it is very possible "that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered." When due weight is given to these conditions—when scientific men, mindful of the modesty of all true science, resist the temptation to assume that what may be its merely provisional and temporary stage, is its ultimate conclusion; and the theologian, with similar modesty, admits that his interpretation of Scripture may not be the true one,—it will be found that the difficulties are greatly diminished

both in number and in magnitude. I am not aware that there is unanimity on the part of scientific men about any one of the main positions which Science has maintained in opposition to Scripture. And there is often an unreasonable tone of exultation when great names in Science are quoted in support or in condemnation of some particular view. It is unreasonable, because in nearly every case names of equal authority might be quoted on the other side. The authority of Professor Huxley or Dr. Tyndall is unquestionably high, but so is that of Professor Owen and Mr. Faraday ; and if the former have surrendered, the latter have maintained, the position that the claims of Science and Scripture may be reconciled. But I must add another remark, to the effect that it need not alarm us if some conclusions of Science should ultimately prove to be opposed to the letter of Scripture. It is sometimes said that the Scriptures must stand or fall together—that an error in any part vitiates the whole. This is one of those arbitrary and unwarrantable assumptions that have injured, by misrepresenting, the true claims of Scripture. Since the ultimate appeal of the theologian is to Scripture, it is unreasonable for theology to claim for the Scriptures more than they claim for themselves. And Scripture nowhere claims that its language is free from the influence of the prevailing tone of thought, the local prejudices, and the erroneous views of the different periods and countries in which its various portions were written. Its language is the language of its day, its science the science of a rude age and a simple people. And while they who claim for the Scriptures a literal infallibility in every respect, and rigid scientific accuracy in every statement, are often compelled to resort to forced and unnatural constructions of the text, and are in frequent terror of a collision between Science and Scripture ; they who occupy the truer

and more intelligent position, that an historical error or a scientific inaccuracy does not even touch the great verities of the Christian Faith, "can rise above the dissonance of the hour, and transport themselves forward into the great and sweet harmony of the future."

For the final issue of the strife is not doubtful. All the lines of truth converge at last, and each discovery of truth is an approach to the living God. Hasty conclusions of imperfect science and unsound interpretations of Scripture will certainly clash with each other. But the opposition will cease at length, and the profound and eternal harmony of the Word and the World will be manifested, when the facts of the one and the language of the other are conclusively ascertained and rightly interpreted.

When that harmony shall be revealed, and these bridals of Earth and Heaven celebrated, we cannot say. It is the magnificent vision of the future. We are but the children—to use the touching words of the great philosopher—children gathering pebbles on the shore of the wide ocean of Truth. Tidings have come to us, from those who have ventured a little way from the shore, of marvellous beauty and ravishing visions. And to those of us who are still on the shore, gazing wistfully over the wide expanse, there may yet come voices and visions of constraining power, of imperial splendour, of infinite comfort: even as to that Galilean fisherman of old, gazing from the shore of Patmos across the broad waters of the *Ægean*, there came a voice louder than the plash of its many waters, and brighter than its burnished splendour came the vision of that crystal sea, whose depths reflect the towers and palaces of the City of God.





PROCEEDINGS

AT THE

FORTY-SECOND ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 27TH MAY, 1871.

His Excellency Sir Henry Barkly, K.C.B., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1871.

Committee :

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Librarian and Secretary :

F. MASKEW.

REPORT.

LADIES AND GENTLEMEN,

The Committee, in submitting their report of the transactions of the Institution under their management for the past year, are glad in being able to state that the appeal made to the public for increased support has, to a gratifying extent, been responded to,—several subscribers having raised their subscription from the third to the first class, and many more having entered their names as subscribers for the first time ; and the Committee indulge the hope that others may yet be induced to follow so good an example.

The accession of books during the past year has been as follows :

Miscellaneous Theology ...	...	10 Vols.
Political Economy ...	...	22 „
Science and the Arts ...	...	85 „
Dictionaries, Lexicons, &c. ...	...	25 „
Novels ... ..	...	75 „
Belles Lettres ... ..	...	59 „
History ... ..	...	32 „
Voyages and Travels ...	...	46 „
Biography... ..	...	24 „
Miscellaneous ... ..	...	6 „
Total ...		384 Vols.

Amongst the above are many valuable presentations from subscribers and other gentlemen, viz.: Messrs. T. B. Bayley, C. Fairbridge, H. van Lier, E. L.

Layard, John Stein, H. Jencken, of London, and R. Trimen, the Hon'ble Dr. White, the Rev. Dr. Adamson, and also from the "Foreign Office," the "Royal Society," London; the "Geographical Society," London; and the "Smithsonian Institution," United States; for all of which the thanks of the subscribers are due.

It will also be seen that your Committee have been enabled to add several valuable standard works to the collection. Many of the works alluded to were purchased at public sale; and it is a matter of regret that the means at the disposal of the Committee prevented them from adding many more, which ought to have had a place on the shelves of the Institution. It is a satisfaction to your Committee to be able to state that very considerable reduction has been effected in the department of light literature, with a proportionate increase of other branches. Fewer novels have been received this year than during each of the last two years,—the number received in 1868 being 144 vols., in 1869, 104 vols., and for 1870, only 75 vols.

The Committee have also to state that they have deemed it advisable to cancel the orders for some of the periodicals of a light character, and for them have substituted the following scientific journals, viz.: the "Annals of Natural History," the "Journal of English Botany," and "Nature,"—which selection, they trust, will afford satisfaction to the subscribers.

In consequence of a suggestion having been made by His Excellency the Governor to the Librarian, regarding the number of persons visiting the Library, a record has been kept, from which it appears that from the 6th of February to the 10th of May, seventy-nine days, 5,792 persons visited the Library, showing an average of about 73 per day,—the largest number on any one day being 140, and the lowest 49: this

is exclusive of servants calling for and returning books. This statement cannot but be considered highly satisfactory, and affords evidence that the Institution is duly appreciated by the inhabitants, as well as strangers visiting our shores.

From a statement, which will be submitted, of the income and expenditure during the past year, it will be seen that the Committee have had to make provision for clerical assistance to the Librarian during the illness of Mr. Pappe,—the sum is, however, small, only amounting to £5. They have also granted Mr. Pappe a gratuity of £15 in consideration of his length of service, and which, they trust, will meet with the approval of the subscribers.

It was suggested at a previous meeting that the Committee should keep their accounts in such a way as to show the exact income and expenditure of the circulating branch of the Library apart from the Library of Reference. This the Committee have found impracticable, as the services of the officers of the Institution are in constant requisition for both departments, including the “Dessinian Collection,” the “Porter Collection,” as well as the Collection belonging to the Library which is placed under restriction as reference sets. And here the Committee think it right to remark, in reference to recent discussions out of doors, that while the revenue accruing by subscriptions in the circulating department has amounted for many years to an average of £350, the expenditure, apart from the purchase of books, is practically nothing, because the same number of officers, viz., the Chief Librarian and an Assistant, with Messenger, would still be required if the circulating department were to cease, and the whole Institution converted into a Library of Reference. The Librarian of the “Grey Collection” occupies an

exceptional position in this respect, from the other officers, inasmuch as, in addition to his custodianship of that collection, he is especially engaged in the prosecution of valuable philological and other researches in connection with the works placed under his care.

In the opinion of the Committee, therefore, the closing of the Library to other than mere visitors for purposes of reading and reference would, at present, be premature and prejudicial to the interests of the public, especially in sight of the fact that within the last eleven months there has been a circulation of upwards of three thousand volumes in every department of sound, substantial literature, in addition to the circulation of works of fiction, magazines, and light literature generally.

The precise returns of circulation in all departments, from the 10th of June, 1870, to 16th May, 1871, are as follows :

Miscellaneous Theology	...	95 Vols.
Political Economy, &c. ...	...	53 „
Biography	... ..	715 „
Science and the Arts	... ..	222 „
History	... ..	575 „
Voyages and Travels	... ..	825 „
Belles Lettres, Miscellaneous		
Essays, &c....	... ..	559 „
Novels	... ..	8554 „

The unique collection of books and manuscripts in African languages, which forms part of Sir George Grey's gift, has received some important accessions in the course of the last year. The "Church Missionary Society" has presented thirty-six separate publications, in nine different African languages, viz.: in Temne (15), Yoenba (9), Ibo (4), Nupe (2), Fulah (2), Igara, Igbira, Hausa, and Swahili. In the latter

language (Swahili) the Rev. Dr. Steere has also sent us seven manuscripts and five printed books. Among the latter are his Hand-book of the Swahili language, and his "Swahili Tales with an English Translation."

The Rev. Thomas Thomas has given, besides four printed Sitebele books, two manuscripts, the original draft of his translation of the Epistle to the Romans into Sitebele, and a revised copy.

In Kafir, we have received four books from the Rev. J. W. Appleyard; a newspaper, the "Kafir Express," from the Lovedale Missionaries; and a tentative edition of St. Matthew's Gospel, from the "Board of Revisers." In Zulu, the Rev. H. Callaway, M.D., has presented his translation of the Book of Common Prayer, and the Rev. F. Mason a version of Wesley's Addresses. Four Sesuto books have been given—two of them by the Rev. J. W. Appleyard and one by the Rev. L. J. Cochet; and the Rev. R. Moffat and the other Missionaries at Kuruman have presented two publications in Western Setshuâna.

Amongst the other additions is the first number of the "Archivio per l'Antropologia e la Etnologia," presented by one of its editors, Dr. F. Finzi, Professor at Florence; the Rev. W. Pryse's Introduction to the *Khasi*, a curious sex-denoting language spoken in Lower Assam; a Spanish Grammar of the Kru language; a French treatise on the Hottentot language; and a German dissertation on the same language, by Dr. Th. Hahn, who also has presented us with Dr. F. Muller's treatises on the Harari and Bari languages. A Latin dissertation on the Hottentots, by a German student (A. F. Beulwitz, De Caffaribus), printed at Rudolstadt in 1707, has also been added to the curiosities of this collection.

Through L. Bols, Esq., late Belgian Consul-General at Cape Town (now at Sydney), the valuable catalo-

gues of the manuscripts of the Burgundian Library at Brussels have been received from Mr. L. Alvin, Conservateur-en-Chef of the Bibliotheque Royale, in exchange for the catalogues of parts of the Grey Library.

Special facilities have been afforded by the Government of this Colony during the past year to Dr. Bleek for the study of the Bushman language, of which hardly anything is as yet known; and the words, sentences, tales, and verses, written down from the lips of Bushmen in their own language, already fill several hundred pages. These materials will ultimately form part of the collection of manuscripts referring to Native languages in the Grey Library.

Distinct as the Bushman language is from that of every other nation in South Africa, and ignorant as we are as yet regarding its affinities to any other known language; it is evidently of the highest importance that, as long as it is still possible, everything be done to throw a light upon the ethnological mystery concerning the origin of the oldest remaining language of Southern Africa.

On the motion of Mr. J. C. Molteno, seconded by Mr. W. L. Blore,

It was resolved,

That the Report and Treasurer's Account now read be adopted and printed.

On the motion of Dr. Henry Ebden, seconded by Mr. David Tennant,

It was resolved,

That the thanks of the Subscribers be given to the Committee, the Treasurer, and Auditors, for their valuable services during the past year.

ADDRESS.

His Excellency Sir HENRY BARKLY then delivered the following address :—

LADIES AND GENTLEMEN,—I cannot deny that I was fairly warned, when invited a few weeks ago to take the chair at the anniversary meeting of the subscribers to the Public Library, that an address on some literary or scientific subject would be expected from me.

If I, notwithstanding this, incautiously accepted the post of honour on the occasion without duly considering my own deficiencies, and my want of leisure in consequence of public duties to prepare myself adequately for the task, I trust you will ascribe it, not to overweening presumption on my part, but to its proper cause,—my anxiety to aid in promoting the welfare of an institution in which I take so deep an interest.

I was unaware, too, how difficult it would prove to find an appropriate subject for my address until I came to decide the point. I forget who was the author, or whether he ever really existed, who complained that the ancients had stolen all his good thoughts; but I confess I felt myself placed in a similar predicament with regard to preceding presidents and the subjects they had chosen. The Cape Town Public Library has been in existence for half a century, and this, I believe, is the forty-second anniversary on which addresses have been delivered from this chair; the result of my inquiries being that almost every topic

that could be deemed suitable—the claims of the institution to the support of Parliament or of the community; the position and prospects of education in the Colony; the tendencies of the literature of the age; and others too numerous to mention—having been in turn selected and ably and exhaustively treated.

Fresh from listening to the discourses of Huxley and of Tyndal, and from the perusal of the latest works of Darwin and of Wallace, I thought for a moment I should be entering on a new field if I adventured a few words of comment and of caution with respect to the brilliant theories and startling doctrines of the new school of naturalists.

But here again I soon discovered that I had been in some degree forestalled, and by anticipation far excelled, in the admirable address of Professor Cameron last year, in one portion of which he depicted in masterly style the conflict of opinion now waging among the profoundest thinkers of the day.

In the Professor's general exposition of his views respecting the most conspicuous points of antagonism between the old and new phases of thought, I cordially concur.

It is only too true, as he asserts, that the new philosophy verges on Positivism, that the science tends to Materialism, that the poetry is avowedly atheistic. But whilst we deplore this misdirection of intellectual activity, we must be careful not to confound the patient, painstaking, persevering search after truth in the present day with the intentional profession of infidelity in past ages. Nothing, in fact, can be less like the coarse, scoffing scepticism of the last century, or even than the cold depreciating incredulity of modern German Rationalism, than the reverential, half-regretful tone usually adopted by those who now-a-days, in pursuit of physical researches, find themselves, from

their own particular stand-point, in contradiction to received Scripture doctrines regarding the attributes of the Almighty.

We are at liberty of course, to challenge their premises, or to dispute their conclusions; we may even deny their right to narrow all investigations to physical phenomena alone; but we are not entitled to regard them as mere cavillers at revealed religion or to refuse to give full and impartial consideration to the arguments they may advance on scientific questions, however rude a shock may thereby be given to our preconceived ideas.

On the other hand, we may fairly claim something stronger than bare surmises before we resign cherished beliefs. For my own part, I would be the last person wittingly to resist a logical inference in order to escape a disagreeable or painful deduction; but when I am called on to admit that "man is descended from a hairy quadruped, furnished with a tail and pointed ears, and probably arboreal in its habits," I feel myself warranted in asking for better proofs than the alleged occasional thickening of the rim of the human ear; the existence of an apparently superfluous bone at the end of the spine; or the various minor resemblances, which have been so industriously brought together to show a derivation from the lower races of animals.

I have the highest possible respect for Mr. Darwin. The moderation with which he states his views, and the candour with which he sets forth the objections to them, are above all praise. But he himself recognizes the difficulty presented to his conclusions by the high standard of intellectual power and of moral disposition which man has attained; and though he finds a way of silencing his own scruples, the questions involved are of too momentous importance to be left darkly lowering under the shadow of a great name, or disposed

of in a few paragraphs of the concluding chapter of his book. Those questions amount to neither more nor less than this,—whether, instead of God having made man, man, on the contrary, has not invented God. They are, it is true, only suggested. It is needless, I am sure, to attempt to answer them here. Mr. Darwin's further surmise "that the quadrumana, as well as all the higher animals, are derived through the marsupials from some reptile-like creature, and this again from some fish-like animal, which in the dim obscurity of the past was developed from an animal more like the larvæ of the existing marine ascidians than any other known form," strikes one as a hideous nightmare rather than a quiet, though delusive dream. In saying this, I by no means wish to insinuate that the development theory is without foundation. On the contrary, I cannot but suppose that Evolution has played an important part in the formation of the various genera and species of plants and animals.

It is quite conceivable, however, that the dogma of Evolution may be true within certain limits, and yet that separate acts of creation, special interventions of Divine Power, may have taken place at what may be called the breaks in the chain, such, in the animal kingdom, as the divisions of mollusks, insects, fishes, reptiles, birds, and mammals, or even where a total change has been effected in an order, as in the case of man.

It is surely no argument against such a notion that a certain similarity of structure is traceable in a progressive and ascending sense between the different groups. Were we considering the works of a human artificer, it would be held the very reverse.

The hypothesis, too, agrees far better with what Hugh Miller so well called "The Testimony of the Rocks" than any theory of uninterrupted self-development; for, so far as yet read, the geological record gives

little support to the latter, but, on the contrary, fails to supply many missing links, and leaves numerous gaps, most difficult to be accounted for.

In fact, the strongest refutation of the Simian origin of man consists in the total absence of the transitional forms which must in that case have existed ; for as we have fossil baboons and fossil men, there can be no possible reason why the bones of the half-human progenitors of the latter should not be found, especially as they must have inhabited the globe in vast numbers for a far longer period than man, seeing the vast structural and mental changes they had still to undergo, whilst *he* has changed so little. Yet the most recent Tertiary strata, where those bones ought to be common, have been searched, and searched in vain, for them !

Is it going too far, then, to assert that we are at present justified in regarding the theories that have been so skilfully and plausibly propounded with regard both to spontaneous generation and the descent of man, as little more than the ingenious speculations of enthusiastic inquirers into the secrets of nature ;—speculations containing possibly the germ of grand truths, yet to be clearly expounded, or, on the other hand, destined to be discarded so soon as further experience has shown them to be ill-founded.

For my own part, I feel no more bound to give my serious assent to Mr. Darwin's ideas than to the humorous sally in which Canon Kingsley has narrated how the great and famous nation of the Doasyoulikes, who came away from the country of Hardwork, and settled at the foot of the Happygolucky Mountains, degenerated in the course of centuries into hairy apes, who had forgotten how to talk or walk upright !

Even, however, if it could be conclusively demonstrated that all living beings have been evolved from protoplasm or molecules, or whatever else the primary

element of organic matter may be termed,—even if it were proved beyond a shade of doubt that after having passed through unnumbered metamorphoses, during countless ages, man at last emerged, some half million years ago, from the monkey state, and worked his way up by the aid of natural selection, the survival of the fittest, and the tendency to variation, to his present position in the scale of being,—we should still have good ground for believing that all these changes were the work of an all-wise and omnipotent Creator, and had taken place in conformity with the laws He had preordained. We should still have our own inner consciousness to convince us (apart from the historical evidence of the truth of the Gospel narrative) that that Creator endowed us with immortal souls, and rendered us thereupon responsible for our conduct here, and susceptible of happiness or misery hereafter. Were it otherwise, well, indeed, might the Laureate exclaim in those noble verses :—

“Shall he—

Man, His last work, who seemed so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer ;

Who trusted God was love indeed,
And love Creation's final law,
Tho' Nature red in tooth and claw,
With ravine, shriek'd against his creed.

Who loved, who suffer'd countless ills,
Who battled for the True, the Just,—
Be blown about the desert dust,
Or seal'd within the iron hills ?

No more ? A monster then, a dream,
A discord. Dragons of the Prime,
That tare each other in their slime,
Were mellow music match'd with him.”

The plain truth seems to me to be that the minds of our great physicists are so dazzled by the splendour of their own recent achievements in various branches of knowledge that they are for the moment blinded to the import of the far deeper spiritual mysteries which science has as yet done so little to solve.

They are too intent on discovering the origin of matter, and the physical construction of their own bodies, to contemplate the invisible, yet equally real mechanism of their souls,—so eager, as has been pithily said, to interrogate Nature as to *what* she is, that they forget to inquire of her either the *whence* or the *why* of her existence.

This undue preference at the present day for the physical over metaphysical sciences is, I am disposed to think, but the inevitable reaction resulting from the comparative neglect with which the former were so long treated; and, in fact, are still treated, so far as education generally is concerned.

But the proper corrective for any such undue preference is, not to shut our eyes to the discoveries of modern science, nor to affect to regard them as possessing less novelty or significance than they actually do. Neither is it, in my opinion, sufficient or safe, to point out, as some of the leaders of religious thought content themselves with doing, that the natural philosopher, dealing with nothing else than phenomena, and tracing out but the succession of such phenomena, can never be expected to arrive one step nearer to the great First Cause, and may, therefore, be left to pursue his inquiries without notice, however much their results may seem to be at a variance with Divine Revelation.

The first proposition is, no doubt, true; but the danger of such a course appears to me to be, that if Science once becomes separated from Religion by too wide a gulf, whilst no attempt whatever is made to bridge it

over, many may be tempted into taking their stand on the side of the former exclusively, and a general falling off from the faith of Christendom ensue, if not in our own, at least among the generations to follow us.

I hold it to be the duty, therefore, of all who have ability and opportunity to pursue fearlessly the path of scientific investigation, confident that amid whatever mazes it may for a time wander, it can only ultimately lead to the restoration of complete and self-evident harmony between the results of human observation and the teachings of Divine inspiration.

Our cry should be that of the expiring German philosopher—"Light! more light!" We dare not, indeed, hope to be further miraculously enlightened on these or any other subjects during our present stage of existence, but we may rely confidently on the aid of the Spirit of Truth to guide us into all truth, and our studies need be restrained by no faint-hearted dread that God and Nature are in reality at strife.

I must apologize if I have pursued this train of thought further than has been interesting to my audience, or if I have treated the subject in a more serious tone than is usual on these occasions; but it is one on which I feel deeply, and which, I am convinced, involves the gravest consequences to the future welfare of society.

I now gladly turn to other themes,—and as it is always well to take a look at home, and so far as I am aware, this aspect of the question has not been considered for a long time past,—it may not be amiss to inquire what the colonists of the Cape have done, and are doing, for the promotion of literature or the advancement of scientific knowledge.

With respect to the first, much ought not, of course, to be expected, looking to the comparatively

small proportion of the population sufficiently highly educated to supply either authors or readers,—to the absence of ancient seats of learning, like the universities of Europe, where many profound scholars are congregated, and to the far greater inducement in all respects for the publication of any new work at home. Nevertheless, there at least is one serial publication here, the *Cape Monthly Magazine*, which contains articles of considerable merit, whilst the mode in which the colonial press is conducted, places it on a high level in a literary point of view as compared with that of other colonies. In regard to scientific inquiry, on the other hand, those who live in a region which has not been very long inhabited by civilized races, and which possesses remarkable peculiarities of soil and climate, are far more advantageously situated for prosecuting researches into many branches of natural history than the inhabitants of densely-peopled and highly-civilized countries, which in the lapse of centuries have become vast cemeteries, where the relics of the past are commingled and confused, and where every division of the Fauna and Flora, extinct or existing, has been so long and closely explored that little novelty can be now expected.

In few countries is this contrast with the old world more strongly marked than in South Africa. In none, perhaps, can the great problems of the day, the descent and early history of mankind, be better studied than here, where the Bushman, if he does not still actually use, has but just discarded the flint arrow-heads and stone implements of primitive barbarism, and over which successive waves of population have rolled so recently, that the landmarks denoting each separate influx still stand uneffaced.

Comparative philology, as might be anticipated under such circumstances, has here met with the attention it

deserves. If it be true that speech owes its origin to the intuitive efforts of man, it was probable that in South Africa some light might still be thrown on its earliest developments. As yet the evidence is all the other way, the most barbarous races using complicated grammatical inflexions. Thus Dr. Bleek, I believe, concurs with older investigators in ranking the Hottentot language among highly-developed forms of speech. What he and his fellow-labourer, Dr. Hahn, may make of the uncouth Bushman tongue remains to be seen, and it will be curious to learn hereafter.

In Zoology, a great deal was accomplished in the early days of the Cape Colony, and its various branches have since been studied with more or less assiduity.

The ornithological researches of Le Vaillant and others were followed up enthusiastically during his fourteen years' residence here by Mr. E. L. Layard, whom I still hope to see back amongst us as Curator of the adjoining South African Museum, which may almost be said to owe its existence to his efforts.

The publication of his book on the Birds of South Africa marks an important era in local science, and leaves but little to be added by future naturalists. In Entomology, too, there have been many collectors, and I am assured that fair progress has been made. As regards one family of insects, Mr. Roland Trimen, who is known to most of us, has achieved a high reputation in the scientific world by publishing a catalogue of South African Butterflies, and by other works on the Lepidoptera, evincing the greatest industry and most careful observation.

With respect to the other subdivisions of the animal kingdom,—the reptiles, the fishes, the mollusks, &c., I cannot learn that much has been done. Indeed, I was told by Dr. Gunther, who is at the head of these departments in the British

Museum, that their study has been greatly neglected here, and that as far as ichthyology is concerned, specimens even of some of the common food fishes of Table Bay were wanting in that grand national collection; whilst many of the pipe fish, and other curious forms, still remained undescribed. I trust that among those who have the opportunity there will yet be found persons disposed to devote a little of their time and attention to these branches of science.

Turning to the vegetable kingdom, I need hardly say that the peculiarities of the South African flora attracted much notice even in the last century, nor that Burman, Thunberg, and, at a later date, the English traveller, Burchell, did a good deal to facilitate its study. In our day, I am proud to think the Civil Service of the Colony has produced some of its most eminent botanists, among whom may be cited Dr. Harvey, who, whilst filling the post of Treasurer-General, published his first work on the "Genera of South African Plants," and Mr. Rawson, who, when Colonial Secretary, not only gave every aid and encouragement to botanical researches, but found time to join the late Dr. Pappe in preparing for the press a very useful descriptive catalogue of the ferns of South Africa.

There can be no more fitting occasion than the present for us to call to recollection that the great work which Dr. Harvey subsequently, as Professor of Botany at the University of Dublin, commenced in concert with Dr. Sonder, of Hamburgh,—"*The Flora Capensis*"—was only half finished at the time of his death, and that, although five years have since elapsed, no steps have been taken to carry on its publication. This is the more to be regretted, as Dr. Harvey's splendid collection of South African plants lies ready for use at Trinity College; together, I understand, with

copious notes for the three further volumes which remain to be published. Dr. Sonder has also, I am informed, completed the description of several natural orders, and his extensive herbarium would likewise, there can be little doubt, be readily accessible.

The cause of the delay seems to have been the pressure of work on the chief European botanists, and the difficulty, therefore, of finding an editor competent to replace the late lamented Dr. Harvey. I believe, however, that there is a gentleman in this Colony, Professor McOwan, of Somerset College, perfectly qualified for the task, and I hope it may be possible to make arrangements which will permit his passing a year or two in Europe for the purpose.

There are many lovers of botany scattered over different parts of the country, who would gladly give their aid to render the "*Flora Capensis*" worthy in every way of the Colony; and I trust the Cape Parliament would not refuse to co-operate for such an object. I am confident it would not grudge the very moderate quota of £150 per volume which it originally engaged to contribute.

There is another branch of science of the utmost importance to this Colony which has scarcely yet received all the consideration it deserves. I mean Geology. True, a good deal has been effected in that, and in the kindred fields of Palæontology and Mineralogy by individual observers. The late Mr. Bain and Dr. Rubidge, and Dr. Atherstone, who is still fortunately as active as ever, furnished from time to time valuable papers on various points of interest to the Transactions of the Geological Society and other scientific publications. For a few years, too, the Colonial Government engaged the services of a professed geologist, Mr. Wyley, but they were chiefly directed to an examination of the mineral resources of Namaqualand; and,

although he afterwards made a hurried tour through other districts of the Colony, it was impossible, as he himself pointed out in one of his reports, to explore thoroughly, in the absence, especially, of even a tolerable topographical map, the country that he saw; still less in the short space of eighteen months to solve the whole problem of Cape geology. It is but justice to Mr. Wyley to state that almost all his identifications of strata and other geological deductions have so far proved to be correct, down to the recent determination by Mr. Bristow of the fossils from the Stormberg coal-beds, and there seems every reason to believe that had he remained longer, and been able to visit the districts lying between Port Elizabeth and Cape Town, all questions as to the position and age of the formations in that part of the Colony would long since have been settled; and we should not now be in doubt as to the extent of the auriferous area and the degree of richness of the indications recently discovered.

Should Mr. Dunn, who has, as you are aware, lately been sent by Government to examine the locality, be correct in supposing certain rocks to be identical with the upper and lower Silurian rocks of Victoria, in which auriferous quartz reefs or veins are so abundant,—and he seems to entertain little doubt on the point,—the specks of gold which he detected in the beds of several streams are at once accounted for, and there is every reason to hope that a payable gold-field may eventually be found.

I may add that Mr. Daintree, the Government geologist of Queensland, who, when shipwrecked near Mossel Bay, was the first to perceive indications of an auriferous nature in that neighbourhood, is strongly of opinion, after perusing Mr. Wyley's description of the Namaqualand formations, that gold will be discovered likewise in that country. I trust we shall be

able to secure Mr. Dunn's services for a time on his return from the Diamond-fields, whither his engagements compelled him to proceed.

It would detain you too long were I to dwell on all the sciences that have been cultivated in Cape Town. I have not alluded to astronomy, because, though the contributions to it have been of vast importance, they have not been made, strictly speaking, by colonists, neither is the Cape Observatory a colonial establishment. Still the facts remain, that the geographical position and clear atmosphere of Cape Town have been taken advantage of by celebrated astronomers to explore the southern heavens; and we may glory in the recollection that it was here that in the last century the Abbe la Caille added many new constellations to the celestial globe; and that but a few years since Sir John Herschel succeeded to some extent in solving the problem of double stars, and in resolving and mapping the southern nebulae. Nor can we forget the subsequent untiring efforts of Sir Thomas Maclear, who we are proud to hail as one of the trustees of the Library, to render the Cape Observatory in all ways famous, nor doubt that its high reputation will be maintained by his successor, Mr. Stone, trained as he has been under the Astronomer Royal at Greenwich.

Allow me, in concluding this part of my subject, to remark that, although these annual meetings of subscribers to the Library may be made a convenient opportunity for noting the scientific progress of the preceding twelve-month, they are very far from affording the requisite facilities for the interchange of information and comparison of ideas amongst those engaged in studying natural phenomena, or in endeavouring to develop the resources of the country. More frequent opportunities and greater facilities for such an object would often prove extremely useful; and as a simple and inexpen-

sive organization would suffice for the purpose, I hope it may be devised ere long.

I must own, indeed, my surprise that no society has yet been formed in Cape Town for the encouragement of literary and scientific pursuits. One of my predecessors, Lieut.-Governor Darling, did, I perceive, some years ago suggest the establishment of a branch of the Royal Society of Arts and Sciences, but, for what reason I know not, the suggestion did not lead to anything being done. As I hear that a Gallery of Art is now projected, the two objects might probably be combined. In these respects our neighbours in Natal are in advance of the Parent Colony, as a Natural History Society has been in existence at D'Urban for the last few years, and exhibitions also frequently take place.

Cape Town, it is true, can boast, and with good reason, its admirable Public Library, and no less admirable Public Museum. Both are excellent incentives and assistants to study, and leave little to be desired except additional apartments capable of accommodating increased collections. Were I to offer a hint respecting the former to the Committee of Management, it would be to render it more systematically complete as a Library of Reference, to which students in all sciences might resort. At present, though I have not very carefully examined the catalogue, I could name several works on African Botany and Geology which are wanting.

I advert to the point from no wish to take part in the controversy as to the circulating branch. My first impression certainly was that such an adjunct was inconsistent with the true intent of a Public Library, and calculated to interfere unfairly with private enterprise. The Committee have, however, shown strong grounds in their report why it should remain on its present footing,

There is, no doubt, a good deal in a name, and that of "Circulating Library" calls up visions of Lydia Languish, in her curl papers, receiving a lot of trashy romances from her waiting-woman; but perhaps if the Committee spoke of their "issue branch" or of the "lending department," it might make a difference in our feelings.

Now-a-days, when ex-Prime Ministers disclose their policy in novels, it would of course be out of the question to exclude altogether that class of publications; and as the Committee boast that during the past year they have only admitted to their shelves 75 volumes, equivalent—if they were the usual three-deckers—to but 25 works of fiction, there does not seem much cause to complain. When one learns, however, that of the books circulated 8,554 were novels, and only 3,044 on subjects of general literature, the concession to the "girl of the period" is by no means trifling; and though she "knows her rights, and, knowing, dares defend them," I trust the Committee will manfully strive to keep down the proportion in future years as far as possible.

This, Ladies and Gentlemen, is the last topic on my list. The duty I undertook to perform is finished, albeit imperfectly.

I feel conscious that the opinions expressed at the commencement fell far below the grandeur of my theme; and that the review which I hazarded in the second part, of what has been accomplished for Literature and Science in this Colony, must have been defective from my want of familiarity with details.

I have to thank you all the more for the patience with which you have listened to me, and I am emboldened to hope that your kindness will be extended,

under all the circumstances of the case, to an indulgent criticism after you leave this room (loud and continued applause).

Mr. PORTER, M.L.A., who, on rising, was received with great applause, said that as Chairman of the Committee, it devolved on him to move a vote of thanks to the Governor for the address which he had delivered. It was an old and true saying, that where there was a will there was a way, and His Excellency, though he was greatly occupied, more especially at this time, with public affairs, had acceded to the request of the Committee to deliver an address on that occasion, and had not, as he might have done from pressure of other work, postponed the delivery of an address till another meeting (applause). Instead of putting off the delivery of an address, His Excellency had found time to give them one which must be characterized as profound, learned, and able (applause). It seemed that Sir Henry Barkly intended to do here as he had done in those other colonies which he had so successfully administered, and that His Excellency held it to be among his duties—and not the least among them—to aid and to support colonial institutions (great applause), and more especially those institutions that influenced for the better the moral and intellectual life of the community (applause). He moved that the thanks of the meeting be given to His Excellency for the address delivered that day, and he called upon the meeting to carry it with acclamation (great applause).

Sir HENRY BARKLY thanked the meeting, and said that what he had done was a simple duty. If it were not a duty he felt himself bound to perform, he should have postponed the address; but as it was, he felt himself bound to perform it (applause).

A ballot for a new Committee having been taken, the Scrutineers, Dr. Ebdon and Mr. W. L. Blore, declared the following gentlemen duly elected to serve as a Committee of Management for the ensuing year, viz. :—

W. PORTER, Esq.

REV. DR. CAMERON.

WM. HIDDINGH (Treasurer).

S. SOLOMON, Esq.

PROFESSOR NOBLE.

DR. DALE.

SIR THOMAS MACLEAR, Knt.

CHARLES A. FAIRBRIDGE, Esq.

E. J. JERRAM, Esq.

And as Auditors :—

J. C. GIE, Esq., and

JOHN NOBLE, Esq.

PROCEEDINGS

AT THE

FORTY-THIRD ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 18TH MAY, 1872.

C. J. Stone, Esq., M.A., F.R.S., F.R.A.S., Astronomer
Royal, in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1872.

Esq., who during his lifetime was a frequent and generous benefactor to the Library.

The accessions of books during the past year have been as follows :

Miscellaneous Theology	...	...	11 Vols.
Political Economy	...	...	8 „
Science and the Arts	...	...	45 „
Novels	...	...	118 „
Belles Lettres	...	...	74 „
History	...	...	17 „
Voyages and Travels	...	...	28 „
Biography	...	...	16 „
Miscellaneous	...	...	6 „
Books bequeathed by Mr. Bayley	614	„	

Total ... 937 Vols.

Amongst these will be found several valuable presentations from Subscribers as well as others, viz., His Excellency Sir Henry Barkly, Bishop Colenso, Rev. W. Thompson, Dr. Bleek, C. R. Markham, Esq., of the India House, London, J. L. Peyton, Esq., of Guernsey, Miss Auret, Messrs. C. A. Fairbridge, S. Solomon, R. Trimen, J. P. E. Faure, J. Noble, and H. M. H. Orpen, as also from the "Royal Society," the "Royal Geographical Society," the "Wesleyan Conference," and the "Cobden Club," to all of whom the best thanks of the subscribers are due.

From a record kept under the superintendence of the Librarian of the daily attendance of readers and visitors, it appears that from the 12th of June last to the 11th of May this year, inclusive, being a period of 284 days on which the Public Library has been open to the public, 19,596 persons visited the Institution, showing an average of 69 a day,—the largest number

on any one day being 193, and the lowest 39,—this does not include children, nor servants calling at the Library to return and exchange books.

The issue of books in all departments of literature and science during the past year,—that is to say, from the 12th of June, 1871, to the 11th of May, 1872, was as follows:

Miscellaneous Theology...	...	56 Vols.
Political Economy	... ..	49 „
Biography	... ..	659 „
Science and the Arts	... ..	248 „
History	... ..	457 „
Voyages and Travels	... ..	979 „
Belles Lettres, Miscellaneous		
Essays, &c.	... ..	467 „
Novels	... ..	6,688 „
<hr/>		
Total	... ..	9,603 Vols.

From this statement it will be seen that there has been a slight increase in some departments and a falling off in others, although, on the whole, it will bear favourable comparison with that of the previous year. There has been a perceptible decrease in the issue of works of fiction, owing mainly to the limited supply of novels received during 1871. This return does not include Reviews and Magazines, of which several thousands have been circulated during the past year.

The Committee have to record with regret the death of the late Assistant, Mr. Alfred Pappe, who for a period of nine years discharged the duties of that office to the satisfaction of the Committee and the subscribers generally. They have also to record the loss the Institution has sustained by the death of the late Joseph Mosenthal, Esq. This gentleman, on the eve of his departure for Europe, some twelve years ago,

presented the Library with a liberal donation of £50, and has ever since continued his subscription of £3 per annum towards its support,—an example worthy of imitation by others connected with the Colony, but who have left it, or may be about to leave, to take up their residence in Europe.

The vacancy occasioned by the death of Mr. Pappe, your Committee have conferred on Mr. Robert Allman, a young gentleman who acted for the deceased during his illness.

Sir George Grey's collection of books and manuscripts in native languages has again received some valuable gifts from the Rev. Dr. Steere, who has presented twelve books in different languages of Eastern Africa (*Suaheli, Nika, Yao, and Nyamwezi*). Some of these possess almost the value of manuscripts, and one or two of them are believed to be unique. The Rev. C. H. Hahn, Superintendent of Rhenish Missions in Damaraland, has sent eight books in *Otyihereró* (or Damara), which render our collection in this language complete up to the present date. The illustrated Bible stories in Damara, published by this missionary, deserve particular mention. The Rev. J. W. Appleyard has sent us five publications in *Kafir* and *Sesuto*; and the Bishop of Natal, his "First Steps in Zulu Kafir" (1st and 2nd ed.) and his newly-published translation of the two books of Samuel into *Zulu*. His Excellency Sir Henry Barkly has presented a splendid copy of an English and Malagasy vocabulary by native officers of the palace, published in 1863, in the *Hova* dialect; and the two other dialects spoken on the Island of Madagascar (*Sakalava* and *Betsimisaraka*) are represented by two vocabularies (Isle Bourbon 1842, and Paris 1844), given by Lieut. E. F. Jeffreys, R.N. Some texts in the curious *Negro-French* spoken at the Mauritius have

been copied from a manuscript kindly lent for the purpose by Lady Barkly. Dr. P. Comrie, R.N., has presented four books in West African languages (*Bonny*, *Ibo* and *Grebo*), and also a small publication in the *Chimpuan* language, spoken on the coast of British Columbia. To the Rev. Wm. Thompson we are indebted for the second volume of the transactions of the London Missionary Society (the first volume having already been given by him). This publication is particularly valuable, as containing an account of native affairs at the beginning of this century.

As recent accessions to the early or curious printed books, we have received eight volumes in Italian, two in Latin, one in Spanish, and one in French, containing some interesting autographs and bookplates, presented by the Venerable Archdeacon Lloyd.

In order to supply, to some extent, the want of detailed descriptive catalogues of Sir George Grey's gift (a work which it will take years to complete), it has been thought advisable to prepare at once an accurate inventory of the collection. As the most difficult part of this inventory (as far as No. 825) is already finished, it may reasonably be hoped that, in the course of another year, it will be laid before the public.

The Bushman literature, which is still in progress of collection, throws an unexpected light upon the mental condition of this people, who have hitherto been regarded as representing one of the lowest stages of humanity. Yet they show themselves to be possessed of mythological conceptions and legendary lore more akin to those of the most civilized nations than anything we can find among the Kafir and Negro races; although the latter have, upon the whole, reached a higher degree of civilization than the Bushmen.

The Treasurer's account of the income and expenditure during the past year will now be submitted, from which it will appear that an expense has been incurred in relaying the stoep of the building, undertaken partly by your Committee and the Trustees of the "Museum."

On the motion of Mr. Henry Piers, seconded by Mr. Advocate Buchanan,

It was resolved,—

"That the Report and Treasurer's Account now read be adopted and printed."

On the motion of C. B. Elliott, Esq., seconded by Dr. P. Chiappini,

It was resolved,—

"That the thanks of the Subscribers be given to the Committee, the Treasurer, and Auditors, for their valuable services during the past year."

ADDRESS.

E. J. STONE, Esq., the Astronomer Royal, then delivered the following Address :

LADIES AND GENTLEMEN,

It is not my intention to speak of the great advantages conferred upon the residents in Cape Town and its vicinity by the existence of this noble Library. The advantages are manifest: I believe that they are fairly appreciated. I would rather bring before you some subject more immediately within the scope of my own studies. I shall, therefore, upon the present occasion, call your attention to a fragment of astronomical history relating to the determination of the Sun's distance. I am afraid that my subject may be found uninteresting; but your Committee have been indiscreet enough to place me in my present position, and you will have to bear the consequences of their indiscretion. Like Dogberry, I have come primed with tediousness, and, with your kind forbearance, prepared to inflict all my tediousness upon you.

The method of determining the Sun's distance by observations of a transit of Venus was proposed by the illustrious Halley in 1716. Halley was at that time an old man. In feeling and impressive language he called the attention of those who might succeed him to the favourable opportunities which would be afforded by the transits of 1761 and 1769 for a determination of the Sun's distance. The method which

he proposed can easily be understood without entering into technical details. The observers were to be distributed amongst two classes of stations. At stations of the first-class Venus, when entering upon the Sun's disc would, from the effects of perspective, be thrown back upon the Sun's limb. The contacts at ingress would therefore be made late. When Venus again approached the Sun's limb at egress, it would, from the effects of perspective, be shifted towards the limb, and the contacts thus made early. The durations, or intervals between contacts at ingress and egress, would thus, at the first-class of stations, be shortened from the effects of perspective at both observations. The stations of the second class were to be selected, so that these effects should be reversed.

The relative distances of the Earth and Venus from the Sun are known from their times of revolution around the Sun. The distances between the different observing stations in miles can be determined. It will, therefore, be easily conceived that it is simply a pure mathematical question, to find what must be the distances in miles of Venus and the Earth from the Sun, in order that a computed difference of durations for any two stations shall be equal to an observed difference. In Halley's time, this method was the only one available for an accurate determination of the Sun's distance. It is independent of any accurate determination of absolute time, and the Sun's disc itself is the common circle of reference. The choice of stations is, however, greatly restricted, by the necessity of satisfying the required conditions; but in its freedom from systematic errors, Halley's method is still one of the most powerful available. Halley's words were not forgotten. In 1761, observers were sent to selected stations to make the required observations. The weather was not, on the whole,

favourable. The observations only afforded differences of duration of about two minutes,—a difference much too small to admit of any accurate determination of the Sun's distance by Halley's method.

The observers also were perplexed by an appearance arising from irradiation, which was to them quite unexpected, and rendered the observation of the times of contact of the limbs of Venus and the Sun difficult. The nature of the contact is thus clearly described by the Rev. W. Hirst, F.R.S., who was observing at Madras :—

“Mr. Hirst thinks it necessary to take notice of an odd phenomenon. At the total immersion, the planet, instead of appearing truly circular, resembled more the form of a bergamot pear, or, as Governor Pigot then expressed it, looked like a nine-pin; yet the preceding limb of Venus was extremely well defined. Mr. Hirst suspected this appearance might be owing to their telescopes not being nicely enough set to their focal lengths. Accordingly, he took care to try this several times during the transit, but found it not to be the case; for though the planet was as black as ink, and the whole body truly circular, just before the beginning of the egress, yet it was no sooner in contact with the Sun's preceding limb than it assumed the same figure as before.”

The appearances thus clearly described by Mr. Hirst were seen by several of the principal observers. The transit of 1761 was valuable in preparing the observers for the approaching transit of 1769; but it did not, in itself, lead to any accurate determination of the Sun's distance.

The arrangements for observing the transit of 1769 were of the most elaborate description. The British Government sent one expedition with two skilled observers to the Hudson's Bay territory. Another

under the command of that hero of our boyhood, Capt. Cook, to St. George's Island in the Southern Ocean. The French dispatched an expedition to St. Joseph on the western coast of America. To this station a Spanish expedition was also sent. The Russians occupied Kola, in Lapland, and many other stations. The Danish Government sent an observing party, under the direction of Father Hell, to Wardhus, also in Lapland. The observers were, on the whole, favoured with fine weather, and at least ten durations were observed at five different stations. The differences between the observed durations at Wardhus and Kola in Lapland and at St. George's Island in the Southern Ocean amounted to no less than 23m.

The results thus obtained were discussed by several astronomers, and with much minuteness by the late Professor Encke. The value of the Sun's distance resulting from these discussions was about ninety-five millions of miles. The result was received with the greatest confidence. In the opinion of one of the greatest of our living astronomers, Encke's determination of the Sun's distance could not be in error—500,000 miles. The whole of the durations observed in 1769 were not, however, fairly represented by Encke's solution. The Wardhus observations persistently stood out, and were, apparently, irreconcilable with the other observed durations. The Kola observation was, also, not fairly represented. Hell's observations were not, however, published until nearly two years after the transit. It was found that there were certain alterations or corrections in his journal. It was, therefore, generally assumed and believed that the entries in Hell's Journal were forgeries, and the memory of Father Hell became nailed, as a weasel, to the barn's-door of public opinion, as a warning to

all whom it might concern. It will probably render clearer what follows if I point out the power of a transit of Venus, observed like that of 1769, for a determination of the Sun's distance. There were ten complete durations observed at five different stations. The value of the Sun's distance obtained by Encke was about 95,000,000 miles. To pass from this value to one of about 91,700,000 miles would be equivalent to supposing that the mean observed duration at Wardhus was too small by about 24 secs. The observers agreed within 5s. The Kola observation would have to be assumed too small by 25s.—the Hudson's Bay observation too small by 8s. The observers agreed within 1s. The mean of the three observed durations at St. Joseph would have to be assumed too large by 10s., and the St. George's Island mean duration too large by more than 27s. I need hardly say that such discordances as mere errors of observation would be quite impossible. It would also be incredible that all the Northern observers should have made the durations too small and all the Southern observers too large. Yet if Encke's solution had ever fairly represented the observed durations of 1769, we could not assume 91,700,000 miles, or any such quantity, to be the true distance of the Sun, without admitting the existence of the errors to which I have called your attention.

These considerations will explain the tenacity with which astronomers adhered to Encke's value. The data of astronomy are not, however, isolated facts. Their acceptance carries with it certain necessary consequences. The consequences which result from an acceptance of a value of the Sun's distance are many and important. If we swing a pendulum at different parts of the Earth's surface, and note the times of its oscillation, we can determine the figure of the earth. If we deduce the length of the equivalent simple

seconds pendulum from these experiments we can express the constant of gravitation or mass of the earth by its dynamical effects in known units of time and space, as a second and a foot. The time of revolution of the Earth around the Sun is accurately known, and can be expressed in seconds. If we knew the distance of the Sun in miles we could also express the constant of gravitation or mass of the Sun by its dynamical effects in terms of a second and a foot. We should thus obtain the relation between the masses of the Earth and of the Sun. The determination of the Sun's distance by Encke was received with undoubting confidence by astronomers, and was therefore naturally employed in obtaining the relation between the masses of the Earth and of the Sun. The result thus obtained was carried into the whole of our astronomical work. It is probably known to most of you that if there were only two particles, or indefinitely small bodies, in existence then each would, subject to the law of universal gravitation, describe around the other fixed conic sections, and that, under certain circumstances of projection, these conics would be ovals, called ellipses. If, instead of particles we had spherical bodies, with their matter either uniform or symmetrically arranged around their centres, then the same law would be true. Or even if the symmetrical distribution did not hold good, if the distance between the bodies was very great in proportion to their dimensions, the law would still be true to a very high degree of approximation. The necessary conditions are sufficiently satisfied amongst the planetary bodies, and if we had only one planet and the Sun, that planet would describe a fixed ellipse around the Sun as a focus.

The presence of the other planetary bodies, how-

ever, disturbs the simple elliptic motion. It is one of the most important and laborious employments of astronomers to calculate for each planet the corrections to the elliptic elements which result from the disturbing action of the other planets.

Le Verrier, an eminent French astronomer, has been engaged for many years in such calculations. Amongst other works he has revised the Solar theory, and constructed tables to represent the Sun's position as seen from the Earth at any required time for many hundreds of years. The relative elliptic motion of the Earth and Sun is disturbed considerably by the Moon. One principal effect of this disturbance is to introduce a correction into the expression for the longitude called the parallactic inequality. Le Verrier, determined the value of the co-efficient with great care from observations, chiefly Greenwich observations, extending over more than fifty years. The theoretical expression of the co-efficient depends upon the ratio of the distances of the Sun and Moon, and upon that of the masses of the Moon and Earth. The Moon's distance is well known. The ratio of the masses of the Moon and Earth has been determined with great care. Le Verrier determined what must be the assumed distance of the Sun, in order that the value of the co-efficient of the inequality determined from theory should agree with that from observation. He found that the necessary agreement could not be obtained unless the Sun's distance was assumed to be about 91,700,000 miles, instead of the accepted value of about 95,000,000 miles. This method of determining the Sun's distance is not, however, one of much accuracy. The value deduced from it depends almost entirely upon the accepted value of the ratio of the mass of the Earth to that of the Moon. In fact, if we assume this ratio to be $78\frac{1}{2}$, we should find 95,000,000, whilst if we assume it to be $81\frac{1}{2}$, we

should find 91,700,000 miles for the Sun's distance. The value of the ratio of these masses is obtained by astronomers from a delicate piece of theory, the precession and nutation of the Earth's axis, with values of the constants of precession and nutation deduced from observations. Still, with the most accurate value of the ratio of these masses which appears available, we find here one result of theory apparently irreconcilable with observation, unless we are prepared to accept for the Sun's distance a value differing by more than 3,000,000 miles from the accepted value. There is in the theory of the Moon's motion around the Earth an inequality arising from the disturbing action of the Sun of a similar form to that in the Earth's motion. Professor Hansen, when constructing his Lunar Tables, determined the numerical value of this co-efficient with great care. In 1854 he intimated to Mr. Airy that the value thus obtained was greater than that resulting from his calculations. He stated that the Greenwich observation gave this large result, and that it was confirmed by the Pulkova observations, and that he could not therefore change it. Although Professor Hansen thus clearly accepts the increased value of this parallaxic inequality for the construction of his tables, the value of the Sun's distance which would be required to render his theoretical value identical with the observed values does not appear to have been published before 1863. The first value, published by Professor Hansen, was not quite correct. The true value was 91,700,000 miles.

The weak point in this method is the assumption of the correction for semi-diameter, for the inequality changes sign with the limb observed, and nearly the whole of any error in semi-diameter is carried into the deduced values of the co-efficient of the parallaxic inequality. .

Subsequently, more than 2,000 Greenwich observations of the Moon, made about the time of the greatest values of the inequality, were discussed for a determination of the co-efficient of this inequality.

The result did not differ materially from Hansen's result, and gave a value of about 92,000,000 miles for the Sun's distance. We have here a second method of considerable power, refusing to be reconciled with observation with the accepted value of the Sun's distance, and pointing to a value about 91,700,000 miles.

I have already called your attention to the fact that if we had only a single planet and the Sun, the planet would describe around the Sun a fixed ellipse. The ellipse which Venus would thus describe would not be in the same plane as the ellipse described by the Earth. The points in which Venus would pass through the plane of the Earth's motion are called the Nodes, and the line joining them is the line of Nodes of the orbit of Venus. On account of the existence of the other planets, this line of Nodes is in motion. Its motion is considerably influenced by the Earth, which is at times, comparatively speaking, near to Venus. Le Verrier calculated the motion of this line of Nodes. His result did not agree with observation. He found, however, that in one way, and apparently only in one way, could the required agreement be obtained. If the Earth's mass assumed in his investigations could be increased by a tenth part, then the necessary agreement could be obtained. Le Verrier remarks upon this, that the required increase to the Earth's mass would not be admissible unless we were prepared to accept for the Sun's distance a value less by more than 3,000,000 miles than the accepted value. We have here a third indication of error in the assumed distance of the Sun:

The planet whose orbit falls next beyond that of the Earth is Mars. On account of the proximity at times of Mars to the Earth, the elements of the elliptic orbit of Mars are greatly affected by the Earth's disturbing action.

Le Verrier found that the motion of the apsidal line, or longest line which can be drawn in the elliptic orbit of Mars, could not be made to agree with observation unless he attributed to the Earth's mass a value greater by one-tenth part than that made use of in his calculations. He again remarks that the required augmentation of the Earth's mass would not be admissible unless the accepted value of the Sun's distance was in error by more than three millions of miles. We have here a fourth indication of an error in the assumed distance of the Sun.

I have no doubt but that most of you have experienced a rather disagreeable fact that when there is a steady down-pour, and you are hurrying through the rain, it will persistently beat in your face. There is an apparent displacement of stars towards the line of the Earth's motion which arises from a similar cause. The co-efficient of this displacement, aberration, has been determined with great care by astronomers. The theoretical value depends upon the ratio of the velocity of the Earth to that of light. Foucault, a late distinguished French savant, determined the velocity of light in miles per second. It was found that his velocity of light could not be made to give the true value of the co-efficient of aberration unless it was assumed that the Earth's distance was about 92,000,000 miles. We have here a fifth method indicating an error of 3,000,000 miles in the accepted value of the Sun's distance.

The relative distances of the different planets from the Sun can be determined from their times of

revolution. If, therefore, we can find the distance in miles of any one planet, we can deduce the distances in miles of the rest. The distances of Mars from the Sun vary considerably. Should the Earth fall between the Sun and Mars when Mars is at or near its point of least distance from the Sun, there will be a very considerable shift between the positions in which Mars will be seen from the different parts of the Earth's surface. It will then be possible to determine the distance of Mars with considerable accuracy by corresponding observations made at our northern and southern observatories. Favourable oppositions of Mars occurred in 1860 and 1862. The attention of the observers in the north was called off, in 1860 by the total solar eclipse of the year. The necessary observations were made in 1862,—the Greenwich, Pulkova, Washington, and other observatories in the north, our own Cape observatory and the Melbourne observatory in the south, taking prominent parts in the work. The observations were carefully discussed, and the result gave about 91,700,000 miles for the Sun's distance.

It will have been seen that we have no less than six different methods of more or less power, each refusing to be reconciled with observation, unless we are prepared to accept for the true distance of the Sun from the Earth a quantity differing by more than three millions of miles from that which had been deduced from the transit of Venus in 1769, and which had received the confidence of all our leading astronomers. Not one of the six methods to which attention has been called can be considered as free from its own inherent difficulties and danger of systematic errors. The last is probably the most free from such sources of error, if the observations were sufficiently multiplied, and the observers changed. But although not

one of these methods can be considered as entitled to much authority in opposition to the value deduced from the transit of 1769, the accumulated weight of all six is very great. Astronomers, therefore, after 1863, spoke with less confidence respecting the accuracy of Encke's value, and some adopted, although with many misgivings, a value of about 91,700,000 miles. I have already shown the grounds upon which astronomers had such confidence in the old determination.

A re-discussion of the observations made in 1769 appeared desirable. It was hardly probable that the cause of the discrepancy could be discovered and removed; but it was thought that some light might be thrown upon the possible causes of errors in the observations or discussions of such transits, and that we might thus be guarded against similar sources of error in the approaching transits of 1874 and 1882, to which astronomers were looking forward for a solution of their difficulties.

Such an examination was undertaken. With respect to the Ingress observations, the observers at Hudson's Bay and St. Joseph have stated in the clearest terms that they saw the bergamot pear-shape appearance described by Hirst in 1761. That, instead of putting down in their observing-books the time at which the limbs of Venus and the Sun appeared in contact, they waited until no connection whatever appeared between Venus and the Sun's limb.

The observers at St. George's Island have stated, in terms of equal clearness, that there did exist a connection after the contact to which their recorded times referred. Similar remarks apply to the Egress observations. It is clear that if the observers at St. George's Island had waited at Ingress until they saw no connection between the limbs, they would have

given us a later recorded time of observation. In like manner, had they given the time corresponding to the first appearance of any connection, instead of waiting until the limbs were in contact, they would have give us at Egress an earlier time than that recorded in their journals.

It is clear, therefore, that the observed durations at St. George's Island are not comparable with those at the other stations until an allowance is made for the differences between the "contacts" and "last" and "first appearances of any connection." No such correction had been allowed by astronomers, but the observations had been considered as strictly comparable.

The Wardhus forgeries were next examined. The alterations in Hell's Journal did not appear important. In all cases where the original and the re-written numbers could be seen, they were found to be identical. There are unaltered numbers enough to afford one duration, and thus to carry the whole argument. The fresh entries were found one under another in order, the original ones being straggling. There were some additional words of explanation, such as "dubius" and "certus" affixed to two diffiernt observations of "contactus." These words appeared required for clearness.

Another point could not fail to strike an observer. The observations recorded were not such as an observer of skill, unacquainted with the difficulties arising from irradiation phenomena, would expect to make. Had the observations been forgeries, they might have been expected to have agreed better amongst themselves. There is also another point worthy of notice. Borgrewing's observation did not agree with those of the other observers. Hell thought the observation in error, but he gives the result. These small points would rather impress one in favour of

the honesty of Hell in this matter. When an examination was made of the use which had been made of the observations, it was found that no attention had been paid to a clear distinction drawn by the observers between the observations of the contacts and the "first appearances of any connection" between the limits of Venus and the Sun.

At Ingress we have a "*contactus dubius*" and a "*contactus certus*." At Egress we have a "*Videtur aliqua gutta nigra intra limbum Solis et Veneris ante contactum formari*," and afterwards a "*contactus dubius*" and a "*contactus certus*." In Encke's discussion, the "*contactus certus*," at Ingress had been taken to mean the same thing as "*videtur aliqua gutta nigra*," &c., in spite of the subsequent observation at Egress of a "*contactus certus*." This was clearly not correct. The formation of the black drop observed at Egress is clearly something different from and preceding the contacts. The formation of the black drop is the same phase as that observed at Hudson's Bay, viz., the "first appearances of any connection." The contacts are similar phases to those observed at St. George's Island. When these matters were put right, the results were subjected to the proper mathematical treatment. The whole of the durations were found to be perfectly represented within errors at the five stations of less than 2 secs. The deduced value of the difference in time between an observed first or last appearance of any connection and a contact agreed with observation. But the value of the Sun's distance which did reconcile the whole of the durations was no longer ninety-five millions of miles. It was 91,700,000 miles, I think, after this, we may unvail the memory of Father Hell from the barn's-door of public opinion and give it decent burial, with some feeling of regret. I have

already pointed out how impassable a barrier the ten durations collected in 1769 place between such values as 95,000,000 and 92,000,000 of miles for the Sun's distance. The whole of the durations have now for the first time been reconciled with one another. The Sun's distance which does so reconcile them is 91,700,000 miles. It is impossible to repass from that value to 95,000,000 of miles, without supposing the observers in 1769 made the errors, in reversed directions, to which I have already called your attention. Such errors are quite impossible. The mean distance of the Sun from the Earth must now be considered as known within the limits of the requirements of our present astronomy. That such is the case is shown by the near coincidence of the results obtained by the methods which I have pointed out to you—methods especially selected to bring forward and exhibit any existing error in the Sun's assumed distance. Yet, astronomers are now preparing to observe the approaching transit of 1874. The British Government has granted no less than £15,500 for the instrumental equipment and other expenses of the British expeditions. It is well known that other expeditions are being organized by the Austrian, German, and Russian Governments, and the notes of preparation are sounding far and wide. And why?

Although our present requirements may be satisfied, astronomy is a science of continuous approximation. More accurate results will be called for by our successors, and the data for the requisite determinations must be collected whenever favourable opportunities offer. Transits of Venus but rarely occur, and after those of 1874 and 1882, astronomers will have to wait more than a hundred years for a third. There is also another reason why astronomers are anxious to observe the approaching transit of 1874.

It will be a severe test of the accuracy of the present accepted value. And the confidence with which astronomers speak upon subjects within the range of their science arises from their knowledge that there are no tests to which their results can be subjected to which they have not been subjected, and have satisfied.

The history of the determination of the Sun's distance which I have attempted to bring before you appears to me a strong proof of the high state of development of our present astronomical knowledge. An error, which has arisen from no imperfection in theory, has been made in the determination of the Sun's distance by a method of such power that astronomers were constrained to accept the result with confidence. The value of the Sun's distance, thus accepted, has been employed in connecting our Earth's mass with that of the Sun. This logic has been so perfect that the erroneous assumption has led in every case to erroneous conclusions; but the astronomical methods have been sufficiently perfected not only to reject erroneous data, but to indicate what the true results should be. Finally, it has been shown that the transit of 1769 can give no other result than that indicated by the other methods. The error has been traced to its sources. A want of confidence in the honesty of the observers, arising from difficulties created by a neglect of the effects of irradiation of, and the consequent necessity of close attention to and discrimination between the phenomena to which the observers state their observations refer.

I am afraid that I have well redeemed my promise of being tedious; but I hope that the contemplation of the conscientious care with which the results of science are tested and weeded from error may allay some fears which appear to be rising to the surface of public opinion—fears which may do much harm and

can do no good. Two truths cannot be antagonistic. The husks will be winnowed from the grain by an increasing experience.

Slowly, and by the accumulated labour of innumerable generations of men, astronomy has reached its present proportions,—the noblest monument of the commanding powers of the human mind in grasping the laws of nature. Placed by an all-wise Creator amid such conditions of life that an ever-broadening knowledge of nature is an ever-increasing necessity of his happiness and existence, man must learn to convert to his uses the teeming bounties of his wondrous Mother Earth. Magnificent as have been achievements of the past, they appear almost dwarfed in proportion to the visions now arising before us. The arbitrary boundaries of the sciences are being washed away, and knowledge is sweeping on in broader channels. Splendid generalizations have bound together whole sciences. And views almost bewildering to our half perceptions, from their magnitude, are opening upon us on every side.

“These are but broken lights of Thee,
And thou, O Lord, art more than they.”

Bold, over bold perhaps, might that man yet be deemed who, glowing from a participation in the glorious struggle in progress around him, should dare to forecast the future and to predict that man might yet rise from a knowledge of Nature to that of Nature's God; but bolder far would he be who should deny its possibility; and all attempts to stem that onward progress of natural knowledge which the Great Father of all has made a necessity of man's existence must be as futile as they would be presumptuous.

The thanks of the meeting were voted to the Chairman for his address, and the meeting separated.

A ballot for a new Committee having been taken, the scrutineer, Mr. Advocate Buchanan, declared the following gentlemen duly elected to serve as a Committee of Management for the ensuing year:—

WM. PORTER, Esq.,
 REV. DR. CAMERON,
 WM. HIDDINGH, Esq. (Treasurer),
 S. SOLOMON, Esq.,
 PROFESSOR NOBLE,
 DR. DALE,
 SIR THOMAS MACLEAR, Knt.,
 CHARLES A. FAIRBRIDGE, Esq.
 DAVID TENNANT, Esq.,

And as Auditors:—

J. C. GIE, Esq., and
 JOHN NOBLE, Esq.

PROCEEDINGS

AT THE

FORTY-FOURTH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 17TH MAY, 1873.

The Rev. F. M. Hindley, M.A., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1873.

Committee :

W. PORTER, Esq.
REV. DR. CAMERON.
W. HIDDINGH, Esq. (Treas.)
S. SOLOMON, Esq.
PROFESSOR NOBLE.

L. DALE, Esq., LL.D.
SIR THOMAS MACLEAR, KNT.
CHARLES A. FAIRBRIDGE,
Esq.
D. TENNANT, Esq.

Auditors :

J. C. GIE, Esq.

| JOHN NOBLE, Esq.

Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

LADIES AND GENTLEMEN,

The Committee, in presenting the Forty-fourth Annual Report of the South African Public Library, have much satisfaction in stating that the past year has to the Institution been in several respects more satisfactory than the previous one. The amount of subscriptions shows a considerable advance, and though the Committee have to regret the loss, by death and departure from the Colony, of several who had previously been warm supporters of the Institution, the number of new subscribers who have joined during the year has more than compensated for this loss.

During the year the Royal Academy of Science, Munich, in reply to an application made on behalf of the Public Library by Dr. Bleek, was pleased to place the Library on their list of Institutions to receive a presentation copy of their transactions, and they have kindly forwarded the following publications, viz.: The Transactions of the Academy from 1861-72, in 86 parts; Treatises of the Philosophical-Philological Classes from 1835-70, in 33 parts; Treatises of the Mathematical and Natural History Classes from 1832-70, in 28 parts; and the Treatises of the Historical Class, in 11 vols. quarto.

The additions of books to the various branches of literature and science have been quite equal to those of the last year. Besides the regular monthly supply of books, the Library is furnished with nine of the principal reviews (English, French, and American), 12 scientific journals, 2 religious magazines, as well as 21 monthly periodicals of various sorts.

The Committee have had under consideration the desirability of adding to the Library treasures yearly such works as are required to fill up gaps in the different departments both of literature and science, and with that object they have ordered a collection of standard works, which they expect will arrive in about two months, and which they trust will give satisfaction to the subscribers.

The following is a list of accessions by purchase and presentation during the year:—

Miscellaneous Theology ...	...	8 Vols.
Political Economy ...	...	9 „
Science and the Arts ...	...	63 „
Novels ...	...	73 „
Belles Lettres ...	...	26 „
History ...	...	22 „
Voyages and Travels ...	...	21 „
Biography... ..	...	21 „
Miscellaneous ...	...	6 „

Total 251 Vols.

Amongst these will be found works which have been presented by Mrs. Henry, His Honour Richard Southey, Rev. William Thompson, Messrs. Henry Willis, C. Piazzzi Smyth, F.R.S., C. J. Stone, F.R.S., J. B. Currey, C. D. Bell, and Captain J. Smith.

The attendance of readers and visitors to the Public Library during the year has been satisfactory. From a record kept under the superintendence of the Librarian it will be seen that the Institution still maintains its place in public estimation, the number of visitors this year exceeding that of the previous year by more than one thousand. Twenty-one thousand visitors have availed themselves of the privilege during the time that the Library has been open to the public, that is from the 7th of June last to the 7th of May, being 280 days, showing an average of seventy-five a day, the largest number being one hundred and twenty-three, and the lowest forty-two.

The issue of books in all departments of literature and science during the same period has been as follows :—

Miscellaneous Theology	...	52 Vols.
Political Economy	... ..	49 „
Biography	... ..	618 „
Science and the Arts	... ..	248 „
History	... ..	457 „
Voyages and Travels	... ..	863 „
Belles Lettres, Miscellaneous		
Essays	... ..	505 „
Works of Fiction and Amusement		7006 „

As compared with the issue of books during the previous year, this statement will show that there has been a slight decrease in some departments, and a corresponding increase in others ; but, taken as a whole, the Committee think it may be regarded as satisfactory. Besides the issue of books there has been a large circulation of reviews and magazines, the number given out being upwards of 6,000.

Among the contributions to the collection of the literature of the native languages in the Grey Library are three books in Nama Hottentot, presented by their translator, the Rev. J. G. Krönlein, superintendent of Rhenish Missions in Great Namaqualand, viz., a translation of the Psalms, Church Services, and Hymns. Ten Kafir books have been given, including the Rev. W. J. Davis's Kafir Grammar, and his Kafir-English Dictionary. Of the other Kafir books six were sent by the Rev. J. W. Appleyard. The Rev. H. Callaway, M.D., has sent his translation of the Prophets into Zulu. In the Northern Sesuto dialect of the Bapeli, five books published by the Berlin Missionary Society, were given by the Rev. A. Nachtgall, and four Serolong (Setshuâna) publications of the Church of England Missionaries at Thaba 'Nchu were also received from them. The Rev. Dr. R. Moffat has presented his translation of the Bible into Setshuâna, now first published in one volume. The Rev. Dr. Steere has sent from the Central African Mission Press at Zanzibar three books in the Zanzibar dialect of Swaheli (a spelling-book, a book of arithmetic, and a translation of *Æsop's Fables*). Four new Mpongue books were collected at the Gaboon by Lieut. E. F. Jeffreys, R.N. A few books (two in Kafir, one in Sesuto, one in Mpongue and three in Dualla) were transferred by Dr. Bleek from his own library to the Grey Library, in order to render this unrivalled collection of books in South African languages more complete.

The preparation of an accurate inventory of Sir George Grey's gift has been diligently proceeded with, and more than three thousand two hundred entries have now been made. But the hope enter-

tained last year that by this time the inventory in a complete form could have been laid before the public has proved too sanguine. This is mainly due to the fact that the mass of small books (pamphlets and manuscripts, each of which required a separate entry) was far greater than could be inferred from the space which they occupied. The books and manuscripts in or referring to South African languages alone were found to amount to nearly one thousand. Besides these South African books, the entries already made include the whole of the old manuscripts (nearly six hundred entries) early continental printed books (about three hundred entries), the plate works, books in the languages of America, India, &c., works on Natural History and Travels, Bibliographical Aids, General Literature, Historical Works, and a portion of the Colonial Literature. A good part of the latter (consisting mainly of books printed in Australia, New Zealand, and South Africa), remains still to be entered; besides the manuscripts and printed books in, or referring to, the Australian, Polynesian, and North African languages, and also the early English printed books.

The unfinished portion of the inventory will be comparatively easy work, as, with the exception of the colonial literature, and such of the North African books as are of later date than 1858, the books and manuscripts now to be briefly entered are minutely described in the catalogues already published.

On the motion of R. Trimen, Esq., seconded by Hugh Lynar, Esq.,

It was resolved,—

“That the Report and Treasurer’s Account now read be adopted and printed.”

On the motion of J. Gill, Esq., seconded by the Rev. T. E. Fuller,

It was resolved,—

“That the thanks of the Subscribers be given to the Committee, the Treasurer, and Auditors, for their valuable services during the year.”

ADDRESS.

The Rev. F. W. BINDLEY, M.A., then delivered the following Address :—

LADIES AND GENTLEMEN,

The room in which we are assembled is, I am informed, the finest in this Province, if not in the Colony. It is devoted to literature. Its walls are stored with the thoughts, the discoveries, the speculations, and the yearnings of some of the very flower of mankind. Shelf above shelf, as in an Egyptian cave, "is the precious life-blood of master spirits embalmed and treasured up on purpose to a life beyond a life." Here the noisy world of action is for a time cut off from us, though by a glass screen. Here for a time we may sit and calmly ponder with the mighty dead, or, like Milton's hero, if we please, ascend a hill from whose top

"The hemisphere of Earth in clearest ken,
Stretched out to amplest reach of prospect lies,"

in all its varied fields of literature, philosophy, science, art, and so forth. You remember that Michael

"Then purged with euphrasie and rue
Adam's visual nerve, for he had much to see."

That we may not suffer any intellectual bewilderment from so ample a prospect, and know whither to direct our glances this morning, let us at once adopt a similar

corrective process, and wave thrice before our eyes the Cape University Bill. Anointed as it were with this, we view the world in general from a distinct point of view. We feel with elation of mind that we are at last proposing to emerge with some *éclat* into the intellectual world, and add ourselves to the number of august communities who dignify the human name by the addition thereto of mysterious letters, who confer degrees. We are rightly somewhat proudly conscious to ourselves that we have earned a claim to do this by an amount of unobtrusive, useful, determined preliminary work, which will compare more than favourably with that of other colonies. We did not first resolve upon all the pompousness of conferring degrees, and afterwards go hunting about for candidates worthy of them and means of making them so. Plenty of lads and young men have shown themselves anxious to attain the desirable intellectual standards, and have attained them in spite of all the disadvantages of our climate, our poverty, and means of locomotion. They have been modestly content with a certificate, valuable to themselves and friends, but making no claim upon the attention of the outside world by adding anything to their names. They have achieved the reality without the title. We feel, then, that we have earned our claim to this step in advance, and with quiet complacency may turn our eyes to the rest of the world, and regard with interest what has been done, or is doing, of like kind elsewhere. We feel adopted into the supernal and empyrean society of Universities, and, like a freshman at Oxford or Cambridge adorned with his new gown, proceed to take our walks abroad to inspect all the old halls and colleges that were there before we came, but in which

we now feel that we have a property and an interest. Perhaps our first emotion in emerging into this new world is one of utter astonishment, not so much at the age of some of our sister universities as their vast number, and spread all over Europe, North America, Australia, and New Zealand. England has four,—Oxford, Cambridge, London, and Durham; Scotland four,—St. Andrew's, Glasgow, Aberdeen, and Edinburgh; Ireland two,—Trinity College, Dublin, and the Queen's University. France, until the Revolution, had twenty-three, the most celebrated of which was the once world-renowned University of Paris, now all rolled into the University of France. Spain possesses eight, amongst which Salamanca, founded in 1240, still holds its own. Fifteen universities are dotted about Italy, including the once eminent Bologna. In Greece, the mother of literature and art, philosophy and science, the descendants of Æschylus and Phidias, Plato and Aristotle, in 1837 gathered themselves at Athens into a university to the number of over 500. Austria possesses eight, with some 6,000 students. At least seventeen concentrate, develop, and disperse the mighty intellect of now United Germany; from very richness of material they warn us to hurry on. Nine adorn the plains of Holland and Belgium. Little Denmark has two, Sweden and Norway three, Russia seven, with 1,700 students at Moscow alone. Nor must Switzerland be omitted, which has added two this century to her ancient Basle; while Portugal still maintains the 13th century foundation of Coimbra. Even the Ionian Islands deemed that a trade in currants and Greek wine was not all that was necessary for the life of man, and started a university in 1824, and have got together 300 students at Corfu.

Counting the University of France as one, the 270 millions of Europeans possessed twelve years ago ninety-five universities which conferred degrees, and of which statistics were obtainable. Of these, thirteen—viz., Bologna and Paris, Oxford and Cambridge, Padua, Salamanca, Naples, two others in Italy, and, I believe, three more in France, and Coimbra, in Portugal—date from varying times before the year 1300, to draw a broad mark between them and others. Again, of the rest, exclusive of four French universities, eleven date between 1300 and 1400; twenty, including St. Andrew's, Glasgow, and Aberdeen, between 1400 and 1500; twelve, including Edinburgh, between 1500 and 1600; eleven between 1600 and 1700, including Dublin; seven between 1700 and 1800; sixteen are to the credit of the nineteenth century on the Continent alone, while England has established two and Ireland one. And now it is time to cross the Atlantic to that vast new world where men, casting off as they pleased all the shackles of conventionalism and tradition, and following that which seemed to them to be wise and useful, and, above all, paying, have developed themselves into what they are. But in a parenthesis, before we descend into the rush and boil of United States life, let me inform you that twelve years ago our comparatively quiet, sober-going sister Colony of Canada, with a population of 2,500,000, had six universities, with a staff of seventy-five professors in all, capable of conferring degrees, and, in addition, a school of medicine in connection with the University of Toronto, and a number of divinity colleges, all degree-giving bodies. And now we come to the sanction that "the smartest people in creation" (to quote their own poetical description of themselves) have given to

universities. The information is furnished by the careful and voluminous report of the Rev. James Fraser upon "The Common School System of the United States." It appears that in 1864 there were 236 colleges or universities (for in America the names seem synonymous) overtopping all the vast mass of schools, and conferring degrees upon those who had attained to the higher ranks of education. American education is so interesting a subject, that one only dare just touch it. But let me put before you one or two extra and sample facts. In 1864, in the midst of the frightful civil war, Yale University, which with Harvard, are the Oxford and Cambridge of America, received in benefactions from private individuals \$400,000. In Cincinnati a wealthy citizen bequeathed \$400,000 for the erection of two colleges, one for male and another for female students. In the same year a Mr. Vassar, a brewer, of Poughkeepsie, N.Y., handed over to trustees \$400,000 for the foundation of "an institution which should accomplish for young women what colleges accomplish for young men." In 1865 "Mr. Cornell,—who began life as a mechanic, and by industry and skill accumulated a large fortune—set apart \$500,000 under trust to found a university, to bear his name." This has been established at Ithaca, N.Y., and is, to my mind, the most wonderful development of university life in modern times. Mr. Fraser continues:—"It is not the multiplication of colleges and universities—of which there are far too many in the States already—that I regard as a good thing; but these instances of individual munificence, so common in America, so rare among ourselves, are surely to be reckoned among the 'signs,' and not unhealthy 'signs,' of the times." "Never before," he says, alluding to

the war, "were more liberal appropriations voted by the townships for the support of schools; never before were private benefactions more frequent or munificent; never before was there displayed a more universal determination to uphold in all its integrity, and, if possible, to carry onward to a still higher degree of efficiency, the education of the people." Whatever we may individually think about Americans,—and they are not insensible to their own peculiarities, which are very like those of a remarkably clever and rather conceited boy,—they have seized hold of the idea that a man's mind is a part of him which it is as well not to allow to lie idle. They do try to give it something to do. As a sober, stupid, conservative Englishman, I am not prepared to advocate their system as a whole; there is too much speechifying and elocution about it; but still, if Mr. Buckle's dictum be true, "that capital leads to knowledge, and then knowledge is a wonderfully strong agent in producing capital," in fact, commercially, a most paying thing, the idea penetrates into one's mind that the Americans know what they are about, and that whether they care for education in itself as a good thing or as a means of making money, they are practical people. If the establishment of universities for the promotion of the higher education be a sign of a shrewd people who know their own interests, we shall not be astonished to learn that Australia is possessed of universities. Two years before the discovery of gold, when people were slowly feeding and shearing themselves into prosperity by cattle and sheep, Sydney started the university idea, viz., in 1849. In 1852 the university was inaugurated. In 1857 so successful had been its progress that a petition was sent home to the Crown, backed by the Gov-

ernor, in which the senate "humbly submit to Her Majesty that the standard required by them is not below that prescribed by the most learned universities of the United Kingdom" * * * "that they confidently hope and expect that their graduates will not be inferior in scholastic attainments to the majority of graduates of British universities;" and so they pray "that the degrees conferred by the University of Sydney may be entitled to the same rank, precedence, and consideration as degrees granted by any university of the United Kingdom." The petition was granted. What they desired is the case. Let me quote to you from the letter of thanks the senate addressed to Her Majesty,—some manly, sober words which do one good to read:—"We confidently trust that this university, which has been admitted into fellowship with the great seminaries of learning in the country from which we have sprung, will prove worthy of the high honours conferred upon it; that in due course of time it will yield its fair proportion to the illustrious names of this Empire; and that its students will acquire the clearness and soundness of understanding, and the high moral and social qualities which characterize the educated English gentleman, and which have exercised so powerful and wholesome an influence on the manners and institutions of our fatherland." There is here an appreciation of the whole and perfect work of the better type of university upon which one would fain dwell. But they were not content without some visible and substantial expression of their ideas. The university must have, not only a name, but a local habitation. £30,000 were spent on a magnificent building, and when the strong Sydneian presents himself for his degree, he kneels in the finest hall out of England

amidst all the mediæval glory and illumination of a prodigality of stained glass. Melbourne would not be left behind. A sumptuous building, a fine museum, surrounded by beautiful gardens, are some of the outside attractions which learning presents there. And Melbourne, in due course, obtained the same privilege as Sydney, that her degrees should be recognized throughout the British Empire. Square caps, and scholars' gowns, and all the gorgeous robes of doctors and the many-coloured hoods are no more strange to the Melbourne street-boy, one might say, than to his juvenile compeer at Cambridge or Oxford. Six months ago Adelaide started on the same race, one of her citizens presenting £20,000 for the endowment of a university. In New Zealand the same counsels prevail. In September, 1869, 76,000 acres of land were set aside for the endowment of a university for the whole Colony. But before this the one Province of Otago had appropriated 100,000 acres for a university for itself, professors were engaged, scholarships and other rewards of learning assigned. The last report, too, I have been able to consult, left them in debate about the amalgamation of the two. Universities in Hindostan and in China, however interesting, I must entirely omit. And now, ladies and gentlemen, we have simply established this fact, that in the forefront of civilization all over the whole world are established, and have for many centuries been established, these institutions called universities. They accompany civilization like a law, and wherever the Teutonic or Anglo-Saxon element is found, there green and flourishing in this 19th century is sure to be sooner or later a university. We may be sure that among all that wide range of universities to which we have referred

there must be many differences, and yet some or many elements in common besides the one fact—that of conferring degrees. Huge volumes of amassed erudition would hardly give you the information you might possibly desire. Perhaps if we dig down a little, and, like a botanist with a new plant, begin at the roots, we may arrive at some clear ideas upon the subject of what has been or is meant by the word university? Some people, I know, who have drawn their ideas from Oxford and Cambridge, think there cannot be a university without colleges. But colleges have nothing to do with the essence of a university. There were universities long before there were colleges. Colleges are an accident of universities. Again, because every university in the world but London teaches, has a staff of professors who instruct, and scholars who attend their lectures, because every ancient university taught others think that a university which teaches nothing but only examines, has no proper title to the name. Even Hallam in one place seems to assent to the idea that they were called universities because they taught universal learning—taught everything. But this cannot be so, for Bologna, under the very eyes of the Pope, so to say, taught law for 200 years before it taught theology, while in Paris civil law was prohibited for 450 years, and Oxford and Cambridge existed at first only in the faculty of arts, while Montpellier taught only medicine. But I think we shall be saved some confusion of mind, and also see our way more clearly through history, if we begin with the law. I believe I am correct in stating that “universitas” is a term of the Roman law applied both to persons and things. When applied to persons it implied a corporation, association, society, or even

trades union or guild, which could hold property and maintain suits—a juristical person. I have no reason to believe that it was used less strictly in the twelfth and thirteenth centuries than in the sixth, but the contrary. I hope to make it clear to you why I am thus pompously insisting upon this point. The state of the Continent when Charlemagne succeeded in A.D. 771 and of England, when Alfred was crowned a century later, is well known—that of almost blank ignorance. It is not likely, then, that either of those great educational heroes should have conceived the idea and put it strictly into practice, of a legal educational corporation,—a, technically speaking, “universitas.” Therefore, when Charlemagne is spoken of as the founder of the University of Paris, and Alfred of Oxford, technically speaking, I believe it to be quite wrong, though I have no doubt that it was through them that education and intellectual life, being almost dead, received the reviving impulse to which may be attributed eventually the universities of Europe. The light kindled by Charlemagne was never quite put out;—Alfred lit his lamp at the flame. I believe the origin of universities, technically speaking, to have been the brain of no king or pope, however wise or farsighted, but to have been the result of the diligence of learned and enthusiastic men, and the eager desire of the people for knowledge. It was the most natural thing possible; men who knew opened their books and their minds and taught such as they knew. The cathedral or barn, as the case might be, was crowded. As the old masters died off, pupils, who outran them, stepped into their chairs. To accommodate students became the trade of the town. Honour was won, fame established, learning increased, kings and popes smiled, complications arose, the law

stepped in to crown and to protect, and what was before a voluntary body of lecturers and listeners became a grand and legal corporation and “universitas,” petted by Church and State, indulged with immunities, the glory of the land. The title of University was, as it were, a degree, a diploma, won by the work of young and ardent knowledge seeking Europe from the well-pleased and fostering authorities. Afterwards, when learned men were wanted anywhere, a university was incorporated, to whose privileges they were invited. As in Scotland, when in the beginning of the 15th century it was found that the best young Scotchmen were drifting out of the country in search of an education they could not get at home, the wise Bishop of St. Andrew’s, with the assent of the estates of the realm and the hearty support of the then Pope Benedict XIII, founded the University of St. Andrew’s, with all the usual immunities and privileges, and learned men from other countries came to it readily. There is always so much disposition to lean upon kings and governments, bishops and public ministers, that it seems as though it could not be pressed too strongly upon the notice of any young community that Europe, after all, owes its first universities, and all that came from them, to its own desire for knowledge and thirst for improvement,—to the people of Europe rather than to any prince, pope, power, or potentate whatsoever. And greatly is it to the credit of those old feudal times, that when Europe was constantly embroiled in war, and every man was bound by service to his liege lord, and knights in armour with stout serving-men behind them clad in steel could scarce travel safely along the road, that the poor scholar with his gown and books could pass unmolested and unarmed from one end of

Europe to the other, his person more sacred than a bishop's. A university, then, may be defined to be "an incorporated body of persons teaching and learning one or more departments of knowledge, and empowered by the constituted authorities to confer degrees in one or more faculties;" or if from some good reason the teaching phase has dropped out of sight, empowered to give degrees upon satisfactory evidence that the requisite intellectual and educational standard has been attained. The origin of universities, as technically and legally such, is not so difficult to ascertain. We have no time now for an antiquarian disquisition. Towards the end of the 12th century, Paris, which had never ceased to retain about it some tincture of learning from the days of Charlemagne, was incorporated into a university. Bologna appears to have obtained like privileges, perhaps a few years earlier. I must leave the claims of Oxford and Cambridge to antiquaries, but they date about the same time. In the 12th century, that which had been before smouldering burst into a flame. The oldest universities in Europe, says Mr. Malden, "sprung up in the 12th century, and were formed by the zeal and enterprise of learned men, who undertook to deliver public instruction to all who were desirous of hearing them. The first teachers soon found assistants and rivals; students resorted in great numbers to the sources of knowledge thus open to them, and from this voluntary association of teachers and scholars the schools arose which were afterwards recognized as public bodies, and entitled 'universities,' and which served as models for those which in later times were founded and established by public authority. Some of the oldest universities had traditions as to their foundation at a more

remote period by Royal or Imperial authority, and these traditions might be nominally true; but as far as their real life and power and distinctive character are concerned, *their origin was in fact spontaneous*, and is to be ascribed to the general excitement of the intellect which pervaded Europe in the 12th century." Europe at last found itself in comparative peace and plenty, and naturally the mind at once turned upon itself, and immediately began to want to *know*, and so the great tide began to flow, which, with many a receding wave, has never begun to ebb yet, and is still flowing, gradually submerging one by one all the land-marks of ignorance, though to all appearance as far off from its goal of certain truth and knowledge absolute in many things, as it was seven centuries ago. Would you like to know of what mediæval teaching consisted? It comprised the four faculties of law, theology, arts, and medicine. Law was divided into two branches, civil and canon law, upon which one need say nothing, as upon theology and medicine. But what were "the arts?" Their magic number was seven; they were at first supposed to "comprehend all wisdom and all learning; to be sufficient for the removal of all difficulties and the solving of all questions, for whoever understood the Trivium could explain all manner of books without a teacher; and he who was further advanced and master also of the Quadrivium could answer all questions and unfold all the secrets of nature!" The Trivium, or first division of arts, consisted of three subjects—grammar, logic, and rhetoric, and to pass in these gave a man his Bachelor's degree; but was he still ambitious? There remained for him the great Quadrivium of music, arithmetic, or the science of numbers, geometry, and

astronomy. He who passed in these also became a Master of Arts. But the origin of the custom of giving degrees, of which the oldest were in arts, like many other points connected with the early history of universities, is somewhat obscure. Some antiquaries contend for Paris, relying upon Bachelor as a French word; others uphold the claim of Bologna. It is not difficult to see how some such custom would arise. When lectures were thronged, we cannot suppose that all the listeners would be attentive and industrious. An examination after due time seems a natural result, and that those who passed should have some voucher or expression of approbation to their own comfort and the shame of the idle, equally natural. Still, I believe there can be no doubt the title of B.A. is of later origin than that of Master, or Doctor, or Professor. These, at first titles of courtesy, as the university system developed, came to have definite scholastic meanings, and to confer rank and privilege. The Master at length was he who taught arts, the Professor theology, the Doctor law or medicine. To this day there is in strict technical verity no D.D. degree at Oxford or Cambridge, but he whom we call a Doctor of Divinity is really Sanctæ Theologiæ Professor. Considering the vast number of students who thronged the mediæval universities (Oxford and Paris each claim to have had as many as 30,000 at one time, and in all the Continental universities they were divided into nations), comparatively few used to pass on to the Master's or Doctor's degree—the examination was hard and the fees high, the time to spend from home long. There was no education made easy then, and a common bur-sary to the mediæval student was a licence to beg. To attain to one of the higher degrees was in early

times a greater achievement than now-a-days to win a fellowship, and there are stories extant of a learned monk proceeding to take his D.D. attended by a perfect retinue of Lord Abbots and a hundred Noblemen and their Esquires. A degree used to be indeed a precious possession—it was, as its Latin name implies, a “step” up. The two most honourable things a man with nothing but his own arms and brains to depend upon could win for himself in mediæval Europe were a university degree and the accolade of knighthood. There is one very interesting accident of university life upon which I have not yet touched. I mean colleges. To the ordinary Englishman college life and university life are the same thing, and I have no doubt that it is the college life that has enabled Oxford and Cambridge to retain that prestige which their old rivals, Bologna and Paris, have lost, and still to be, at all events socially, to-day the first universities of the world. But still college life is only an accretion after all. For a moment glance over your romantic ideas of colleges, their ancient and hoary walls embraced by ivy and bosomed in trees; their romantic architecture and stained glass windows; their halls adorned with pictures of the great and good, the noble and the wise; their echoing quadrangles and noble chapels; bethink you of kings and queens, of earls, and more mighty ladies, their founders. Enfold all in a rose-coloured cloud of romance. And now come back into the stern prose of history: would you see the real founders of colleges? Behold, then, that unromantic character—a landlady. It happened in historic sequence thus. We will take Oxford or Cambridge as samples. Lecturers attracted students. There was no provision for their lodging; they got rooms where they could with the townspeople.

As the students increased, and rooms became scarce, the price naturally rose, the landlady became exorbitant, while the students' purses remained the same. At last the whole university, professors and undergraduates, could endure it no longer; the whole university moved off, only returning upon due repentance; and it is not hard to imagine many other evils resulting from such a mode of accommodation. The discipline of the students was lax. Hence arose Halls, which were nothing more at first than licensed lodging-houses, to provide rooms under a master of arts or doctor who preserved discipline, and Colleges, more elaborate foundations, which combined rooms with maintenance to some extent, and also a semi-monastic and strict religious element, as also, in addition, instruction by the fellows of the college independent of the university. Let us then sum up: we find now spread over the world a vast system of universities, endeavouring in different ways to confer the highest education; their roots strike down as low as the revival of education on the Continent under Charlemagne, in England a century later under Alfred. In the twelfth century we are confronted by the phenomenon of learned men at different intellectual centres, assembling around them vast crowds of students—they are incorporated by the legal authorities into universities, under very similar forms of government. They are empowered to give degrees, and encouraged by kings and popes, but their real support is the broad intelligence of Europe and the desire of the people for knowledge. Country after country is persuaded of the advantages of possessing such institutions—their number increases. Social necessities create a demand for what we call colleges, enlightened benevolence satisfies the demand.

The genius of each people modifies and is modified by its universities. Europe is shaken by the Reformation. Some universities take time by the forelock and go on ; others dwindle and lose their intellectual power, even though they keep up their numbers. But, having shaken off the Bishop of Rome from its safety valve, European intellect rushes on into new courses and unimagined discoveries. New worlds are discovered and peopled—some old notions are discarded—but still the idea of gathering the best intellects into centres and foci, thence to radiate intellectual force, is clung to with tenacity. And America and Australia raise the counterparts of the old world powers of Paris and Bologna, Oxford and Cambridge. And now, as for ourselves. Nothing could be more modest than our beginning. We shall be like the ancient universities at first, with not a brick or foot of land to call our own ; and unlike them in this that we shall teach nothing, only give a state certificate or diploma to that which our youth have picked up, we know not how. But on whom depends the future of our university ?—the intellectual future of this Colony ? Not upon Governments and ministers of education, however able, but upon the determination and will of every lad here, that stand still he will not, but into the fair fields of knowledge he will go ; that he will not fall behind the times ; that he will bring all the pressure he can to bear upon authorities ; that that which begins so modestly shall eventually be a power in this land—a radiating focus of intellectual culture. We have many disadvantages to contend with, doubtless ; but not so many as poor, wild, old mediæval Europe. What they did we can do ; and it also occurs to one that there must have been many wise, prudent, and far-seeing fathers and

mothers in those days, or there would never have been so many thousands of students. The lesson of the mediæval universities, and American universities, and Australian universities is this: Let every man, woman, and child help themselves, and depend upon themselves, and governments are sure to be glad enough to help them. The finest room in the Colony is devoted to literature. Let it be an earnest of the bright day which is to be. No country will make a better return for learning than our own.

PROCEEDINGS

AT THE

FORTY-FIFTH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 9TH MAY, 1874.

Langham Dale, Esq., M.A., LL.D., Superintendent-General of
Education, and Vice-Chancellor of the University,
in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1874.

Highness the Grand Duke Alexis of Russia, who recently visited the Colony. A similar acknowledgment has been obtained from Earl Granville, late Minister of Foreign Affairs, who, through the instrumentality of George Frere, Esq. (for many years an esteemed member of the Library Committee), has been pleased to order that the Public Library should be furnished with sets of the "State Papers" and bulletins up to date, altogether 108 volumes. The Philological Society of London have likewise been pleased to place the Library on their list of institutions to receive a copy of their transactions free of charge, besides forwarding at the time fifteen volumes of their Transactions and other publications.

The Committee have also to record the marked interest which the late Hugh Lynar, Esq., always took in the welfare of the Public Library, and of which he has given a final and substantial proof by bequeathing to the Institution the munificent sum of four hundred pounds sterling. This sum the Committee have considered it desirable to expend in purchasing such standard works as may be found wanting in the various departments; as well as in procuring works relating to South Africa generally, so as to make that department of the collection as complete as possible. They are also of opinion that the addition thus to be made might be united with the "Porter Collection," and they trust that the suggestion will meet with the approval of the subscribers.

During the past year the Committee have received a number of standard works to fill up gaps, and which in their last report they mentioned as having been ordered. The number of books received is therefore much in excess of those in the previous year.

The accessions of books and periodicals in the several

departments of science and literature during the year have been as follows, viz. :—

Miscellaneous Theology	38 volumes.
Political Economy, Government, &c.	15 „
Science and the Arts	57 „
Novels	79 „
Belles Lettres	38 „
History	36 „
Voyages and Travels	68 „
Biography	36 „
Miscellaneous	5 „
<hr/>	
Total	372 „

Of these, one hundred and eleven volumes are presentations to the Public Library, made by His Imperial Highness the Grand Duke Alexis of Russia, the “Royal Society,” the “Royal Geographical Society,” the “Zoological Society,” and the “Philological Society,” London; the “Smithsonian Institution,” Washington; Mrs. J. S. de Villiers, of the Paarl; the Hon. the Commissioner of Public Works; Bishop Colenso; the Rev. Dr. Adamson; Drs. Dale, Bleek, and Ross; Messrs. Wm. Hiddingh, R. Trimen, R. Powrie, and Mr. W. P. Hiern, of Kew, England; to all of whom the thanks of the subscribers are due.

The Committee have also to acknowledge, with thanks, the kind interest which their late colleague, George Frere, Esq., has ever taken in the welfare of this Institution, and which has lately been further evinced by his procuring for it the valuable collection “State Papers” already alluded to in this Report.

From a record kept of the number of readers and visitors to the Public Library since its re-opening in June last, it appears that there has been a slight falling off as compared with the previous year. Nearly

twenty thousand have availed themselves of the Library during the past year, being an average of 71 per day, the largest number of visitors on one day being 110, and the smallest 43.

The issue of books in the several departments of science and literature has been as follows, viz.:—

Miscellaneous Theology	...	...	...	74
Political Economy	...	...	...	37
Biography	...	...	...	651
Science and the Arts	...	...	...	224
History	...	...	...	490
Voyages and Travels	...	...	...	1001
Belles Lettres, Miscellaneous Essays...				629
Works of Fiction and Amusement	...			8159
Periodicals and Reviews	...	...	...	6060

from which it will be seen that, although the supply of novels has been limited, there has been a greater demand for serial and light literature than during the preceding year. The issues in the other departments have increased, a marked advance being observed in Belles Lettres, Voyages and Travels, and Biography.

The following is the report of the Librarian of the Grey Collection:—

The accessions to the collection of literature concerning the native languages in the Grey Collection are this year few in number. This is mainly due to the illness and subsequent death of one of our most active contributors, the superintendent of the publishing department of the Wesleyan Missionary Society in Kaffraria, the Rev. J. W. Appleyard. The death of this indefatigable missionary and acute grammarian, on the 4th April last, has deprived the Library of a benefactor to whom it owes the gift of a good number of valuable books and manuscripts, mainly in or upon the Kafir language.

The only Kafir book received this year is the Rev. A. J. Newton's "Kafir Primer," presented by the author.

In Zulu we have received from the Rev. William Ireland about a dozen books, published by American missionaries. Of six of these no other copies had as yet reached us, and among them is the whole of the "New Testament of 1872," and the "Ikwezi; or, Morning Star," a Zulu periodical, published 1861-1863.

The Rev. C. W. Posselt has sent his translation of "Luther's Catechism" into Zulu, also Hymns, and Tunes for some Hymns in the same language, all printed at Berlin 1872-1873.

A translation of the "Pilgrim's Progress" into Sesuto, probably the work of French Missionaries, printed at Lovedale, has been presented by the Rev. Dr. Stewart, who has also promised to send a file of all native books printed at Lovedale, not yet in the collection.

A translation of "St. Luke's Gospel into Suaheli," by the late Rev. R. L. Pennell, is the only book which has reached us this year from the Rev. Dr. E. Steere.

The Rev. J. Rath has added a "German-Otyihereró (Damara) Vocabulary," as Index to his Manuscript "Otyihereró-German Dictionary;" and has also presented a copy of Dr. G. Schweinfurth's "Central African Vocabularies," Berlin, 1873.

The Rev. J. G. Christaller, of the Basle Missionary Society, and the Right Rev. J. G. Auer, D.D., Bishop of the (American) Protestant Episcopal Mission at Cape Palmas, have sent books in the Grebo and Kru languages, and the beginning of an "English-Tshi (*i.e.*, Ashanti) and Akra Dictionary."

Dr. Bleek has, besides his "Comparative Grammar," added from his private library, Mr. R. Moffat, Junior's "Standard Alphabet," the Rev. le Berre's

"Mpongue Grammar in French," the Rev. Hugh Goldie's large "Efik Dictionary," and one Susu and one Ene book.

A very valuable present has been received from Dr. G. Fritsch in his illustrated book on the "Natives of South Africa," with an Atlas of heads of natives etched on copper from his photographs. The accompanying Map of South Africa has not yet reached us.

Mr. Francis Fry, F.S.A., of Tower House, Cotham, Bristol, has kindly sent us, in exchange for a copy of the Descriptive Catalogue of Early English Printed Books, his excellent facsimile editions of extremely rare English books, viz., "Tyndal's Prophet Jonas," with "Coverdale's Translation of Jonas;" "A Proper Dyaloge between a Gentleman and a Husband," printed at Marborow (Marburg), in Hessia, by Hans Luft, 1530; the "Souldier's Pocket Bible," 1643; the "Christian Soldier's Penny Bible," 1693. Mr. Fry has also sent a lithographed facsimile of the only autograph letter of Tyndale, as yet found; and, lastly, he has made one of the editions of Tyndale's "New Testament" in the Grey Collection (Vol. IV. Part I. No. 1,016) complete by very kindly furnishing us with a facsimile of the only leaf missing in this copy.

A carefully revised copy of the "Inventory of Old Manuscripts" has been prepared by Dr. Bleek; and this most important part of the Inventory is therefore now quite ready for publication.

On the motion of Mr. Buchanan, seconded by Mr. Eaton, the Report was adopted.

The Chief Justice moved,—“That the thanks of the Meeting and the Subscribers be given to the Committee, Auditors, and Treasurer, which was seconded by Mr. C. B. Elliott.”

A D D R E S S.

LANGHAM DALE, Esq., M.A., LL.D., Superintendent-General of Education and Vice-Chancellor of the University, then delivered the following Address:—

LADIES AND GENTLEMEN,—

The current of men's thoughts in these days runs rapidly; and the results of experiment, research, and reflection come in hasty succession from the press, teeming with lessons of progress and materials for future speculation.

It is no light task to keep up with this tide that never ebbs; and it is well, therefore, at such anniversaries as this, to review our own stand-point in regard to the questions of the day. The occasion does not permit us to trace the processes by which the laws of the worlds of matter and of mind are established; yet we may register in our memories those conclusions which are to be the starting points, or the mile-posts, to those who travel after us along the *via sacra* which leads up to the Temple of Truth.

We may, therefore, fitly turn to any of those inquiries which, "as the thoughts of men are widened with the process of the suns," bring us by varied paths to the limits which still bound our knowledge of humanity. Science deciphers the long-hidden testimonies which lapsing ages have been recording within the earth's crust; and is busy in tracing through these

deposits, these relics of the unstoried urns of bygone epochs, an evolution of successive types of organic life, from the simplest organism to the first vertebrated animal; and thence link by link to the mammal, which culminates in man, the latest and highest type in the scale of animal life. And, in the search for some proof of the antiquity of man's existence and his early condition, science proceeds to examine the rude works of art, the stone implements, found deep in the alluvial gravel of the valley of the Somme, in the cave of Brixham, Wookey Hole, and Kent's Hole, and elsewhere, mingled too with the bones of now extinct forms of animal life. Weighing the evidence which points to the human race as the inventor of these implements, and as the tenant of the European continent at a period so remote as to make man contemporaneous with the mammoth, woolly rhinoceros, cavebear, and other extinct species, we note the modified aspect under which the solution of this question of a remote, universal, or synchronous stone age is presented to us; because implements of stone, roughly made, but adapted to various uses, as spear-heads, arrow-tips, sling-stones, scrapers, &c., identical in form and general characteristics with those found in Brittain and other parts of the world, have been recently discovered in this country—some embedded in the sand and clay, which form the surface of the flats adjoining Cape Town, others at varying depths in Lower Albany, East London, and elsewhere, as far north as the Vaal.

This discovery does not weaken the evidence of man's remote existence on the European continent; but the notion of a successive advance through what are known as the ages of stone, bronze, and iron is

untenable. No reasoning based on these discoveries appears conclusive as to the primal condition of mankind; all that we infer is that man, guided by natural powers of observation and invention, turns to account for self-preservation the most convenient material at hand, whether obsidian, as found by the Spaniards, in use among the Mexicans; flint, as found in Europe; iron and other materials, as in use among the natives of Africa generally; or the varieties of jasper, quartzite, and chert, from which the Cape implements have been fashioned; and that man, wherever he exists in a very low state of civilization, makes his implements for warfare or domestic use in pretty much the same way.

The arguments may be conveniently put in this shape. Implements of stone are found with the bones of extinct mammals in the river deposits of the Somme Valley. It is assumed that these tools are the work of man, and it is inferred that the human race lived at the same period with those now extinct species; and the extreme antiquity which has been assigned to the latter is assumed in the case of man, and is thought to be confirmed by the long period of time during which the geological changes in the valley where the remains are found have been effected.

But that no one may blindly commit himself to these conclusions, it may be urged (1) that the association of these remains—tools and bones—does not *prove* co-existence (Note A), for causes may have been in operation, whether in caves or river deposits, to mingle the more recent implements of stone with the long-embedded relics of extinct animals; and (2) that even if the human race was coeval with the now extinct mammals, we may perhaps be justified in pro

longing their existence into what is commonly reputed to be the human period just as much as in antedating the origin of man upon earth (Note B); and (3) there is so much difference of opinion as to the duration of time necessary for the development of the geological phenomena of the drift-beds that we may, at all events, suspend judgment and calmly await further proof.

If the evidence for the age of the human bones which have been found in caves were less equivocal, the co-existence of man with the extinct mammalia would be as good as established. But the skulls found in Belgian caves, and the Neanderthal skull found near Dusseldorf, as well as the skeletons recently discovered in the valley of the Lesse and near Mentone, do not justify any conclusion as to the antiquity of the cave-buried men. (*British Quarterly*, pp. 358-9, April, 1874.)

Biology is busy about cognate questions—the phenomena of vitality—and those who have been accustomed to the doctrine of final causes as accepted by Christian philosophy will have to face at once the negation, in modern biological views, of the conclusions based on such arguments as those of the Bridgewater Treatises and other works on Natural Theology. (Vide Note, *Teleology*.)

We have been taught to trace a unity of design throughout the phenomena of Nature—that means are adapted to special and designed ends. The teleologist argues thus:—The eye with its delicate apparatus of vision—was it not thus made to enable me to see? was not its structure contrived to this very end? Note the transparent convexity; note how the tear-gland furnishes from its reservoir moisture enough for the surface of the *cornea*! You know how to regulate

the focus of a telescope according to the distance of the object; the eye has this property, this power of accommodation; but it is exercised so easily, so instantaneously, that you take no heed of it. Note also how the nerve of vision is wonderfully guarded against the sudden or excessive intrusion of light by the *iris*, serving the purpose of a curtain.

Are not all such contrivances subservient and in relation to a designed end and purpose? Biologists warn us not to be hasty in ascribing intention to Nature. Things do fit into each other (they say) as if they were so designed; but all we *know* about them is that these correspondences exist, and that they seem to be the result of physical laws of development and growth. But surely we do know some among the countless purposes of the Creator. What we do not know, what transcends the faculty of thought and the power of research, is the method, the process of Creation. What is the origin of living things? What and whence is Vitality? We know indeed that new individuals are created by being born; are we at liberty to widen our notions of the origin of forms of organic life, and say that what is affirmed truly of this one and that one may be equally affirmed of the species?

In the case of man, it is inconceivable that the first human pair should have been created, as we are born, in the utter helplessness of infants; so that the question is really narrowed to the choice between special creation and the evolution of life. Whether organic life can not only propagate itself in its ordinary types, but further develop into new and higher forms, is the prominent question; and when we are weighing the evidences for origin of species by special creation or

by natural evolution, it should be distinctly apprehended what is meant by the creation of a new species. We do not mean by a species an organized being having an *individual* existence, for no one considers the birth of each individual as a special creation, but we mean a combination of physical properties, conceived in our minds, not existing *per se*, shared by and manifested in individual beings. Individuals are facts; this man and that tree are facts; but the species, *man* or *tree*, exists only as thought. The creative energy in bringing a species into existence is therefore not analogous to any ordinary phenomenon, and it is difficult to see how the *species*, which is a non-entity, can be affected by the changes in *individuals*.

The doctrine of the origin of species by "Natural Selection" has been clouded over by recent discussions and criticisms; and it may be convenient to enunciate it here in a brief way.

The theory is based on the assumption that, both in the animal and vegetable worlds, the individual communicates to its offspring a common or specific likeness, and also individual differences or variations. In the struggle for life the fittest out of the offspring will survive; or, to put it more fully, those structural variations which are manifested in the individual and enable it best to hold its own and reproduce itself, will be preserved and be more and more developed. These favoured individuals, being better adapted to resist all influences which might weaken or destroy them, will survive, while the rest die out.

Physicists now admit generally that natural selection is one, and an important one, among the great and imperfectly known agencies of organic change. We thus learn something of the intermediate phenomena

of production; but in reaching back to the source of vital power, such a doctrine falls short. Here is a new world to conquer; here is a dark abyss into which the feeble taper of human science has thrown no ray of light. If science can unveil the combination of chemical elements which constitutes an organized being, who shall say what is that innate power, principle, or condition which, lying beyond the world of matter, makes us conscious beings and secures a specific affinity of structure, force, and use in our constituent parts and functions? (Note D.)

Thus to the question, What is Life? we can only reply by an alternative question. "Does Life belong to what we call matter? or is it an independent principle inserted into matter at some suitable epoch?" Is Life the *result* of a combination of certain elements in an organism? or is it a shaping and creative force, a *cause*, which permeates elements, fixes the common nature, and differentiates the individual forms?

We dare not hope to pierce the veil that hides tomorrow: may we hope to lift that veil that hangs between us and the day-spring of Life?

That which is knowable has its limits; beyond these, one creative voice alone is heard—"Let there be"—and *there was*.

Man cannot ignore the consciousness that the soul, the self, is immortal; the still small voice of the spirit-world communes in silence with our conscience:—

'Tis the Divinity, that stirs within us,
'Tis Heaven itself that points out an hereafter,
And intimates Eternity to man.

But if the organisms, which you and I represent, are transitional and intermediate forms, leading up to other and higher types, where in the series, retro-

spective or prospective, is the germ of immortality to find a beginning? Indestructibility may be true to the materialist and to the pantheist; but you and I claim the personal attribute of immortality. Or is there yet the sting of death? Is there yet a Victory to the Grave? Do we bury our dead in faith and hope? or is Faith a blank? Is Hope a phantasy?

Whether belief in the immortality of man's soul is founded on the light of nature or on the Christian Religion, any theory which appears to cut away the ground of an individual future existence appals most men and pre-determines them against it. Yet there is a significant force in Darwin's remark that "few people feel any anxiety from the impossibility of determining in the development of the individual [from the first trace of the minute germinal vesicle to the child either before or after birth] at what precise period man becomes an immortal being; and there is no greater cause for anxiety because the period in the gradually ascending scale cannot possibly be determined."

The late Professor Agassiz, in his last work, recently quoted in the *Cape Monthly Magazine*, sums up the lessons of a life of uninterrupted research into the *arcana* of nature, with words that seem to toll the knell of the advocates of evolution:—"It is not true that a slight variation among the successive offspring of the same stock goes on increasing until the difference amounts to a specific distinction; on the contrary, it is a fact that extreme variations finally degenerate or become sterile; like monstrosities, they die out or return to their type." As to the objections of evolutionists to admit the intervention of distinct creative acts for every species, Agassiz says:—"What of it, if it were true? Have those who object to re-

peated acts of creation ever considered that no progress can be made in knowledge without repeated acts of thinking? And what are thoughts but specific acts of the mind? Why should it then be unscientific to infer that the facts of nature are the result of a similar process since there is no evidence of any other cause?" (*Vide Atlantic Monthly*, Jan., 1874.)

The difficulties of an evolution hypothesis are enhanced by the admission that the civilized man arrests (Note E) those influences of nature which acted freely upon him in a low savage condition—influences which we know to be hindered from natural and uninterrupted action on those portions of the animal and vegetable worlds which fall under the control of man; who develops or modifies or destroys this individual or that, and exercises a sway over all, so far as suits his own ends and uses. What are we to conclude? *Either*, if development is still active, and if man is but a term in an Algebraic series of terms ascending *in infinitum*, that the man, of which we are specimens, is now evolving variations, and will merge into some type of organism, as different probably from the present as this is presumed to be from the original; *or*, if otherwise, that man has now by the skilful appliances of civilized life so fenced himself round as to arrest the processes of evolutionary changes, and stereotype his present condition. Accept the former, you seem to imperil the personal attribute of immortality; admit the force of the latter, and you foster a theory which, pushed to the extreme, makes the creature to triumph over the Creator.

In a few words, it may be summed up that the modern theories of Biology require the solution of the following problems, before they find general accept-

ance—(1) The physical basis of Life; what is it? Is it to be found in solar fire or nebulous gas? Is protoplasm or bioplasm any explanation of the stuff that vital force is made of? (Note F.) This question is not easy of conclusion, if it be admitted that there is a barrier impassable between organic and inorganic substances, between living matter and dead matter (Note F.), and that there are essential differences between the phenomena of the one and the other; and (2) apart from the difficulty of bridging over this chasm, how is species transmutable? seeing that we know by observation that the individuals of a species vary within normal limits; but there is no example to show that the transmutation of one species into another has actually taken place; and (3) apart from the material basis of a life-giving energy, apart from the bridgeless gulfs between matter living and dead, between the worlds vegetable and animal, and between one species and another, what proof is adduced of a link between a lower type of animal life and man? seeing that, as far as human research and experiment have yet gone, the lines that represent human life and lower animal life appear to run ever parallel, never approximating, never converging to a point of union, however remote; and seeing further that man stands alone, apart from and beyond the rest of animated nature, as a being morally, if not physically, distinct; capable of moral degradation on the one hand, and endowed with the unique faculty of speech on the other.

Modern inquiries are leading to the recognition of laws which regulate the growth and decay of speech, no less uniform and consequent than those of the external world. Language is being unclothed. As the

material crust of the globe tells a truthful tale to him who probes beneath the surface, so the philologist hopes to unveil the links, which, although crusted over or weakened by the accretion or decay of ages, join the words by which we represent and communicate our ideas in continuous sequence to the utterings of the first man.

And what is Language? An invention of man, a work of human art, elaborate by his necessities? or is it a special gift of the Creator, heaven-sent, as a repository of thought and means of communication? The philologist in his anatomical dissections and comparisons deals with all speech. The sacred language of Northern India, the Sanscrit, and its sister tongues, including the inflectional systems in which the lore of old Greece and Rome is fossilized, the monosyllabic Chinese, the Polynesian, Hottentot, and Kafir, and other African languages, all must be analyzed by the alchemy of comparative grammar, until this ever-speaking witness teaches the philologist how to recognize the place of this and that radical form among the constituents of human speech, just as the great anatomist, from the fragment of a bone, reconstructs the animal, and gives it a due position in the animal world. When language has thus been analyzed in the crucible of philology, the process will leave a residuum—which is in effect the seeds, the simplest primary elements of speech; so that the question, what is language, is resolved into an investigation of the origin and nature of these roots, just as it is the province of physical science to resolve matter, by analysis, into its ultimate elements. The theory which claims attention in these days is that which refers the beginnings of speech to the cries, sobs, shouts, and

general exclamations and utterances of pain, sorrow, surprise, triumph, contempt, and other emotions to which man gives voice to express his sensations.

Now, those who look for the origin of language in connection with the theory of evolution must rely chiefly on the interjection as the germ of articulate speech. When upon the "first being, worthy to be called a Man," "born of some inferior creature," the consciousness of a faculty of speech first dawned, the interjectional utterances prompted by his sensations must have been the first words, and those expressions laid the foundation of the nomenclature of the primary ideas of mankind. By degrees this low-typed man, overcoming the mechanical difficulties of linguistic utterance, used these ejaculations as significant of things, as names of objects; either when realizing the objects to his own nascent mind, or when striving to convey to his fellows his own notions of objects. What countless difficulties might be urged against this slowly-built process of word-manufacture!

What reason is there to believe that the *so-called* man would be acted upon by sensations to repeat always the same utterance at the sight or remembrance of the same object; much less is it likely that his fellows would also produce the same; or arrange, by mutual agreement, that some uniform interjectional sound should stand as the name of an object or of some quality inherent in it. A difficulty, too, there is, not so much in reviving the conception of an object by the repetition of a sound, as in inventing sounds expressive of the relations between an object and a quality, and concluding an act of judgment in conventional and appropriate language.

If language is thus the natural product of the

peculiar conformation of the first, and that a low-typed race of men, it would be reasonable with our distinguished South African philologist and his compeers to seek for the traces of the primal language among those who are noted for the characteristic mechanical difficulties of speech, as the Bushmen, who still retain those asperities which every language would throw off in its natural tendency to seek ease in articulation.

As to the identity of origin of the root-words which are supposed to constitute the common basis of the great families of language, it must be premature to speak, whilst the classification of the families is perhaps incomplete (Note, Philology E); and the analysis of human speech hitherto has been very partial.

The original unity of language must therefore be considered as not yet *proved*; and the position taken up by Max Muller is the safest approximate conclusion which we can adopt—no amount of variety in the *material* or *formal* elements of speech is incompatible with the admission of one common source.

Some contributions have been made towards the study of man in society, and the construction of a social science. At the first promulgation of so intricate a subject most men absolutely reject the notion that social phenomena can be generalized. If social science means anything, we must allow that there are recognizable laws which regulate the conduct of men in the various social relations,—births, marriages, deaths, habits and customs, crime and punishments, labour and wages, as well as religious ideas, moral and æsthetic sentiments, and all the other incidents of social life; and that these laws are as constant, uniform, and inevitable as those

to which the world of external nature is conformed.

The bias of every man's mind is of course created or influenced by education, mode of life, the tone and opinions of the sections of society in which he moves, and chiefly by religious belief and impressions; so that it is difficult to approach any, especially social, questions with what is called a scientific spirit [Herbert Spencer's Essays,] and besides, the physiology of society is so complex, and the causes and sequences of social phenomena are apparently so remote from observation that few will accept the truth of the relations sought to be established. There is, no doubt, a general acquiescence in a successive order, whether retributive or compensative, in the chequered vicissitudes of life; as implied in the notions of the Greek *φθόνος*, or jealousy of the gods, and the *Nemesis* of tragedy, the Goddess of Retribution, who checks immoderate good fortune, and abases the *ὑβρις* or arrogance of prosperous men, and in the course of moral discipline expressed by the tragic apophthegm *πάθει μάθος*, or wisdom by suffering. Similar articles of popular faith are embodied in our proverbs and household words, as "Every light has its shadow," "Every dog has his day."

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune :
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

"It never rains, but it pours," and

"When sorrows come, they come not single spies,
But in battalions."

This belief is also largely illustrated by those sayings which imply a compensative distribution, as

“God tempers the wind to the shorn lamb.
 Quick come, quick go. The race is not to the swift.
 God never measures men by inches.
 God never shuts one door but he opens another.”

And in the re-organization of governing agencies after social convulsions, or in the adjustment of the relative functions of the parts of the social machinery, statesmen and legislators are often taught that national institutions are not created, but are evolved from the inherent social tendencies of a people; that legislation is not in itself an effective cause, but rather a subsidiary one, dragged in by the force of public opinion to assist in maturing and legalizing necessary social developments.

Men feel that the whole process, by which the greatest of the social changes of English history will ere long be effected, is now fermenting.

Voiceless is the fiat; Society is educating itself for the disruption of the national religion; and when the marriage bond of Church and State of England is dissolved, the causes must be looked for, not in the policy of this or that statesman, but in the social characteristics of the day; and legislators (if social science be true) will have had no more to do with it than they had to do with the disestablishment of the Protestant Church of Ireland. A stupendous change fraught with important consequences to the State, to religion, and to society, which none may presume to forecast, is felt to be evolving from civil and religious causes. No statesman, no legislator can withstand the tendency of the age in that direction; but they, too, will bend to the imperative voice of social order and development, and provide the machinery for severing the link.

It will be said that such a Theory of Evolution in social life represents the basis and operations of society as beyond the overruling of God, or the influence of any man, hero, king, or statesman, and implies that the links in the continuous chain of causes and effects are not welded, nay not even traversed by the influence and spirit of Providence. As an exponent of the topics of the day, I need only add that the difficulties in accepting Evolution in the departments of Sociology are, after all, similar in kind to those which meet the inquirer in the physical sciences; for social science can only reach its conclusions by a purely deductive method of reasoning; it arrives at the law of effect by inferences from the presumed law of causation, on which the effect depends; and, therefore, although we may conclude that a cause will produce a certain effect, we are unable to *predict* an effect, because of our ignorance of the many counter-agencies which may be at work. Such inquiries, however, may lead to an acquisition of knowledge, which, "though quite insufficient for prediction, may be most valuable for guidance." (Mill's Logic, Book vi, c. 6.)

The study of Comparative Theology is also of too recent a growth to admit of its results being classified; in fact, a scientific investigation of the systems of human Faith is, with the application of comparative methods to the elucidation of history and politics, the newest phase of intellectual speculation; and if it is destined, in the words of Professor Max Muller, to evoke, in the very heart of Christianity, a fresh spirit and a new life, we may look with much interest, and no anxiety, to such a panoramic exhibition of the laws of growth of the religions of the human race.

But I doubt whether the author of the "Science of Religion" will carry many a psychologist with him in his assumption that among the mental attributes of man is to be included a "faculty of faith"—a faculty of apprehending the infinite, a power "independent of sense and reason"—just as man has a special faculty of speech. Much less support can be given to another theory that the religious ideas of a people are dependent on the structure of their language, involving the strange hypothesis that the religious conceptions of the mind are evolved from the mechanical casualty of speech, whereas all experience shows that the mind makes language its slave, and moulds it into forms expressive of its conceptions. In fact, words are the registers and vehicles of the product of the mind. We may readily allow the mutual action and re-action of thought and language, and that language is often the father to thought; but this is no evidence for a law of identity in both.

By such an inquiry into the Protean phases of Faith, it is probable that many difficulties which arise from our way of interpreting Semitic modes of speech will be removed. We interpret ancient thought by modern thought, ancient language by modern language. The imagery, personifications, and anthropomorphisms of the Hebrew are in strong contrast to the character of our English tongue; and yet most readers seek to interpret the "Law and the Prophets" as if the conceptions and the words were those of this age. (Muller's Science of Religion, p, 280.)

We, who are the inheritors of the traditions of the Hebrew Faith, as underlying the teaching of Christ, are apt to undervalue the religious heir-looms of the

other great families of the earth ; and yet, through all time, as far as language is yet traced back to that mother-speech which lies behind Sanscrit, Latin, Greek, and our own tongue, the devout aspirations of our race have risen to the Heaven-Father.

The comparative study of religions may teach us that God never left himself without witness in the hearts and the language of men, and may unveil the continuous history of the Divine education of the world. Those who are best qualified to speak, who know the strength and the weakness of science, are least disposed to let their imaginations wander towards *What might be*. *What is* bounds their labours and their speculations. Their business as explorers is to find the truth within the horizon of human research. Our duty as learners is to weigh all evidence, and wait with suspension of judgment, knowing that behind all these theories, all these runnings to and fro after knowledge, lies the great question unanswered by reason—"Who made all these things?" Light, more light ! was the prayer of the dying philosopher, and is the watch-word of modern science. Life is progress ; life is action ; no longer the contemplative quietism of the philosopher, nor a brooding over the faded memories of the past. No ! the life of to-day is an earnest reaching after the revelations of the morrow.

I have sufficiently trespassed on your patience by this sketch of one long line of modern inquiry ; it would be a vain task to try to register here to-day the accumulating facts of physical observation and chemical experiment ; to condense "the fairy tales of science"—to tell how the sun has been virtually brought into the laboratory of the physicist, and its

constituent elements tested by the spectrum analysis; and to tell how nature economises and conserves her energies.

We had been prepared by previous solar observers to recognize a connection between the phenomena of the sun and occurrences on our own globe—to acknowledge that science had established a relation between the sun-spots and terrestrial magnetism, and that the meteorological changes of earth and sea are affected by changes on the sun's surface; but the marvellous revelations of the spectroscope, by analysing solar light, indicate the presence in the sun and of the stars also of the same substances of which our globe is constituted. Each new application of this, the most wonderful discovery of our own days, brings before us the enormous forces at work in the sun, and, to use Lockyer's words, it is impossible to foresee what depths of space will not in time be gauged.

Thus each inquirer is building up an edifice on his own ground-plan; the varied phenomena of matter are yielding a fast-accumulating mass of facts. Who shall harmonize and arrange them? Of these detached fabrics, who shall re-arrange the materials into a Temple of Knowledge? Who, with all these results of experiment and observation, shall be privileged to write the Literature of the Sciences?

But it is well for those amongst us who do not care to follow the progress of science, that the human mind is not restricted to the study of physical phenomena—that “the circle of human nature is not complete without the arc of feeling and emotion” (Tyndall)—that our studies and enjoyments are not confined within the circle of the sciences. The æsthetic faculty has a kaleidoscopic variety of subjects

accessible to every educated man. Literature and art furnish abundant and tempting material of self-culture to those who turn from the severer discipline of Science. When the snowy wreaths pour down the castellated front of yon Table Mountain, when you scent the dewy morn, or watch the "golden lightning of the sunken sun," it is not the relation of cause and effect that thrills and fascinates; the song of the birds, the gaudy tiring and perfume of the flowers, the gay face that mother earth puts on in her Spring time, derive none of their beauty or of their means of ministering the chastest pleasures from the catalogues of ornithologists and botanists. No! In themselves they are "things of beauty, things of joy." The tendency of this age would direct you to an exact acquaintance with the phenomena around you, and there is for you and for me a real enjoyment of light, "holy light," of the genial sunshine, and of the voices of the air, without scrutinizing the effects of solar energy or calculating the velocity of light or sound; but the mind falls short of the standard of real education if it does not unite the appreciation of scientific knowledge with a receptivity of what is good and beautiful.

And here I venture to say that whether you believe or not in the evolution theory, you must apply its principles to the Colonial Institutions, whether for science, art, or literature, to meet the absolute requirements of the day. This noble library in which we are assembled, which offers its treasures to all, without money and without price, and the sister institutions, the South African Museum and the Botanic Gardens, are too limited in space as well as in resources. Here and there throughout the Colony an

earnest inquirer works, hermit-like, in philology or botany, or other fields of natural science; but there is no place of reunion; no Royal society, where the products of individual research may be discussed and chronicled. But it is by the intercourse of mind with mind; by association and discussion, by adding the individual contributions to the common stock of knowledge, that we may hope to spread refined tastes and higher culture; to elevate the social life of the Colony, and at the same time to develop the yet untold resources of the South African Continent.

The following is the appendix referred to in the body of Dr. Dale's address:—

NOTE A.—To the inquiry, Does the mere association in the same deposit of the flint-implements and the bones of extinct quadrupeds prove that the artificers of the flint-tools and the animals co-existed in time? I answer that mere juxtaposition of itself is no evidence of contemporaneity, and that upon the testimony of the fossil bones the age of the human relics is *not proven*.—Professor Rogers in the “Reputed Races of Primeval Man,” written after a visit to the localities referred to: *vide Blackwood's Magazine*, October, 1860.

NOTE B.—We have now to inquire how this contemporaneity is to be accounted for, whether by prolonging the existence of these mammals into the human period, as ordinarily understood, or by antedating the commencement of the human period. . . . The acceptance of the former might be justified by the unquestionable fact that the existence of the *bos primogenius* was prolonged even into the historic period.—*Vide Westminster Review*, April, 1863.

NOTE *Teleology*.—The teleology which supposes that the eye, such as we see it in man or one of the higher vertebrata, was made with the precise structure which it exhibits, for the purpose of enabling the animal, which possesses it to see, has undoubtedly received its death-blow.—Huxley, “Critiques and Addresses,” page 305.

NOTE C.—We have already seen that M. Guizot lays it down as a physical impossibility that Man, the human pair, can have been introduced into the world except in complete stature, in the full possession of all his faculties and powers. He holds it as certain that on no other condition would Man on his first appearance have been able to survive and found the human family.—Duke of Argyll on M. Guizot, in the “Reign of Law,” p. 270.

Le fait surnaturel de la création explique seulement, la première apparition de l’homme ici-bas.—Guizot, quoted in the “Reign of Law,” p. 28.

NOTE D.—According to this view, an internal law controls the action of every part of every individual, and of every organism as a unit, and of the entire organic world as a whole.

It is believed that this conception of an internal innate force will ever remain necessary.—Mivart “Genesis of Species,” c. XI., p. 274.

I deem an innate tendency to deviate from parental type, operating through periods of adequate duration, to be the most probable nature, by way of operation, of the secondary law whereby species have been derived one from the other—Owen, “Anatomy of Vertebrates,” vol. iii., p. 807.

NOTE E.—Man has not only escaped “natural selection” himself, but he is actually able to take away some of that power from nature which before his appearance she universally exercised. We can anticipate the time when the earth will produce only cultivated plants and domestic animals, when man’s selection shall have supplanted “natural selection.”—Wallace, “Natural Selection,” p. 326.

NOTE F.—No physical hypothesis ever founded on any indisputable fact has yet explained the origin of the primordial protoplasm, and, above all, its marvellous properties which rendered evolution possible.

No valid evidence has yet been adduced to lead us to believe that inorganic matter has become transfused into living, otherwise than through the agency of a pre-existing organism, and there remains a residual phenomenon still entirely unaccounted for.—Professor Allman President, of the Biological Section of the British Association for the Advancement of Science; *vide Nature*, 18th September, 1873, p. 425.

NOTE G.—*Philology*.—Dr. Bleek's "Comparative Grammar of South African Languages;" *vide* Prefaces to Parts 1 and 2.

NOTE H.—Man, though he has great variety of thoughts, and such from which others might receive profit and delight, yet they are within his own breast, invisible and hidden from others.

. . . The comfort and advantage of society not being to be had without communication of thoughts, it was necessary that men should find out some external sensible signs, whereof those invisible ideas which his thoughts are made up for, might be made known to others. . . . Thus we may conceive how words came to be made use of by men, as the signs of ideas, not by any natural connection that there is between articulate sounds and certain ideas.—Locke's "Essay on the Human Understanding," book iii. c. II. See also section 6, "Words by use readily excite ideas."



PROCEEDINGS

AT THE

FORTY-SIXTH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 15TH MAY, 1875.

The Venerable Archdeacon Hadnall, D.D., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1875.

Committee :

REV. DR. CAMERON.	CHARLES A. FAIRBRIDGE,
W. HIDDINGH, Esq. (Treas.)	Esq.
PROFESSOR NOBLE.	D. TENNANT, Esq.
L. DALE, Esq., LL.D.	E. J. STONE, Esq., F.R.S.
SIR THOMAS MACLEAR, KT.	DR. W. H. ROSS.

Auditors :

JOHN NOBLE, Esq.	J. C. GIE, Esq.
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Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

LADIES AND GENTLEMEN,—

In presenting to the subscribers the Report of the South African Public Library, at this the 46th anniversary, the Committee have much pleasure in stating, that the usefulness of the Institution has been maintained and generally appreciated by the public, as will be seen from the amount of subscriptions received, from the number of books circulated, as well as from the marked increase in the number of persons who have availed themselves of the many advantages so freely offered by this Library.

The number of volumes issued in the different departments of science and literature during the year, has been as follows, viz. :—

Miscellaneous Theology	66	volumes.
Political Economy, Government, &c.	66	„
Biography... ..	598	„
Science and Arts	236	„
History	567	„
Voyages and Travels	968	„
Belles Lettres, Miscellaneous Essays	697	„
Works of Fiction and Amusement	7638	„
Periodicals and Reviews... ..	5785	„

From the above statement it will be perceived, that, as compared with the previous year, there has been a slight increase in the number of standard works issued, and a falling off in novels and periodicals to the extent of 521 volumes.

The number of visitors to the Library since its re-opening on the 28th May last (from the record kept by the officers of the Institution), shows an increase of more than 5,000, as compared with last year, the total number being 25,190, giving an average of 90 a day, the largest number of visitors on one day amounting to 131, and the lowest 21.

In the last report, mention was made by the Committee, that, through the instrumentality of Mr. G. Frere, the Foreign Office was pleased to order that the Library should be furnished with a set of "State Papers;" they have now much satisfaction in reporting the receipt of 145 volumes of "State Papers and Bulletins."

They have also to acknowledge an additional contribution from the Royal Academy of Science, Munich, of their "Transactions and Reports," and the presentation by Mr. C. Fairbridge of the "Decados of Barros," and the continuation by Couta in 24 volumes.

The Committee during the year have been enabled to add many valuable standard works to the Library collection purchased out of the bequest made by the late Hugh Lynar, Esq., amongst them will be found a number of works relating to South Africa, the selection and purchase of which was kindly undertaken by Henry Hall, Esq., of London, for many years a resident in this Colony, and the Committee have to express their cordial thanks to that gentleman for the kindness and zeal with which he executed the commission entrusted to him.

The accession of books during the year has been as follows:—

Miscellaneous Theology	8 volumes.
Political Economy, Government, &c.	12 „
Science and the Arts	65 „

Novels	74	„
Belles' Lettres	80	„
Dictionaries, Lexicons, &c.	22	„
History	192	„
Voyages and Travels	161	„
Biography... ..	23	„
Miscellaneous	7	„

Total 644 volumes.

Amongst these will be found, together with those already acknowledged, presentations from the Royal Society, the Royal Geographical Society, Zoological Society, and the Cobden Club, London, Rawson W. Rawson, Esq., late Governor of Barbadoes, Dr. Dale, Messrs. Henry Hall, A. Bisset, C. Utting, J. B. Behrens, and Daniel O'Connor of Melbourne, as well as from the authorities of the Lovedale Institution, and other publishers under the Copyright Act.

The committee have had under consideration an important letter from the Government, having reference to a debate in the House of Assembly, when it was represented that public feeling was strongly in favour of opening the Library in the evening, on which the Government expressed their wish to ascertain from the committee what arrangements it would be practicable to make, so as to extend to the public the advantages sought.

The subject had most careful attention on the part of the committee, but, after mature deliberation, they felt compelled to inform the Government, that grave difficulties would lie in the way of carrying out the proposal; such as, increased risk from fire, additional risk of books being injured or lost, the great expense which would be incurred for extra supervision, and the laying on of gas for lightning the the hall; and further the committee felt bound to add, that they were not

aware of there being any strong public feeling in Cape Town, in favour of the proposed measure.

In connection with this subject, the committee regret that the means at their disposal do not permit them to arrange the salaries of the present staff of officers on a scale commensurate with their duties, and the increased cost of living.

The design of the Government in the establishment of this Library, was, in the words of the proclamation, "To lay the foundation of a system which shall place the means of knowledge within the reach of the youth of this Colony and supply them with what the most eloquent of ancient writers considered one of the first blessings of life, 'Home Education.'"

This great object is ever kept in view by those, to whom from year to year, the subscribers entrust the responsible direction of the Library. The address elucidating the results obtained by the Astronomer Royal from his observations of the "solar eclipse" last year, and the ceremony of the first "degree day," appear to have been appreciated by the public, as fitly occurring within these walls, and the important educational objects of the trust administered by the committee of management "for and on behalf of the community of this Colony," would be largely promoted by periodic lectures on topics which might direct attention, amongst other things, to the valuable treasures in these collections, which are too often overlooked by ordinary readers.

Whilst earnestly endeavouring to sustain and enhance the reputation of an institution of which the Colony is so justly proud, the committee invite the co-operation of men eminent in the respective departments of literature, science, and art, to avail themselves of the facilities which can here be given for bringing before the public the results of experiment and research.

The following is Dr. Bleek's report:—

The accessions to the incomparable collection of books and manuscripts in Native languages, which forms part of Sir George Grey's gift, have been both numerous and important during the past year—although few of them are in African languages, in which it seems so desirable to render this Library as complete as possible. Neither the great Mission Institution at Lovedale, nor the missionaries among the Basuto and other Betschuâna tribes, have of late supplied us with copies of the publications which have been issued by them, notwithstanding the freedom of postage which has been granted by the different governments (of this Colony, Natal, and the South African Republic) to books and manuscripts forwarded for deposit in the Grey Library.

Only a dozen Kafir books were received, and half of these were given by the Rev. Wm. Greenstock, who printed them at Keiskamma Hoek (*Emtwaku*) in 1865 and 1866. One of these is a book of Kafir conversation, and another of Kafir letters, both written by natives, and accompanied by a translation. Two elementary Kafir books, printed in London, 1873, were sent by the Rev. Wm. Holford, of Mount Coke, King William's Town, and four others by the Rev. A. J. Newton, who had them printed at St. Peter's (*Gwatyu*) in 1873, 1874, and 1875. The last of these, a story-book (*Incwadi Yentsomi*) contains (besides a translation of some of Æsop's fables and some English tales) several original Kafir tales, and Mr. Newton evidently does not neglect the opportunities which he has for the collection of the folk-lore of the natives among whom he works.

Towards the collection of Native folk-lore, which is clearly one of the most important objects of philological research in South Africa, a very valuable contribution

has been received from Natal, viz., thirteen Zulu household stories, in the original, accompanied by a literal translation, collected and presented by Miss Martha Lindley, of the Inanda Mission Station. Another American missionary, the Rev. Seth B. Stone, of Amanzimtote, has sent us "The Government of the Zulu Chiefs compared to the rule of the English," as dictated in Zulu by *Songabeza*; and a Norwegian missionary, the Rev. T. Udland, of Umpumulo, has furnished manuscript genealogies of Cetshwayo and Langalibalele. The Bishop of Natal's book, "Langalibalele and the Amahlubi Tribe," printed for private circulation in a very limited number of copies, has also been presented by the author. The only printed book regarding the Zulu language, received last year, is the Rev. Charles Roberts' "Zulu Kafir Language simplified," printed at Mount Coke (1874), from whence it was sent to us by the Rev. Wm. Holford.

Copies of the Pilgrim's Progress translated into Otyihereró (Damara language) by a Rhenish missionary, the Rev. H. Brincker, have been presented by the translator, and also by the Rev. C. H. Hahn.

A valuable manuscript has been especially prepared for us by a Finnish missionary, the Rev. P. Kärvinen, who gives the grammatical elements of the hitherto almost unknown Shindonga or Ovambo language, accompanied by some texts (native traditions) in the same.

The only publication in the Hottentot language issued in the course of this year is a small religious one, in the Namaqua dialect, by a Rhenish missionary, the Rev. J. Böhm, printed at Cape Town.

Among other African languages we have only to mention the Kru (or *Gedebo*), in which two publications have been presented by the Rev. J. G. Christaller. They are elements of the Gedebo language, and a

translation of Barth's Bible History, published by the Right Rev. J. G. Auer, at Stuttgart, in 1870 and 1871.

Four manuscripts in West African Arabic, have been given by Commander D. May, R.N.

An important book in Malagasy (the language of Madagascar), "*Histoire des Rois en Malgache*," published at Antananarivo in 1873, by French Roman Catholic missionaries, has been presented by a Norwegian missionary, the Rev. L. Dahl.

A fine collection of books in Native languages has been made for us by Dr. P. Comrie, R.N., during a late cruise in the Pacific. It consists of twelve books in the Tongan language (among them a collection of Tongan laws, portions of a work on Natural History, two Arithmetics, an Almanack, Church Music, &c.), six in the dialects spoken on the Fiji Islands (an Arithmetic, two Catechisms, New Testament, Christian Doctrine, and Pilgrim's Progress), and eight publications in Kusaie, a language hitherto unknown to us, spoken on Ualan, one of the Caroline Islands. The Kusaie books, printed 1865—1871, consist of a Primer, Catechism &c., Hymn-book, the Gospels, Acts, St. John's Epistles, Epistle to the Philippians, Book of Ruth, and Psalm xxiii. The structure of this language (Kusaie), and its relationship to other languages, are not yet clear to us.

An appeal to the Governments of the Australian Colonies, as well as to that of British Columbia, for a collection of the folk-lore in the Native languages of the fast dying-out Aborigines, has been kindly recommended to their attention by the then Secretary of State for the Colonies (Lord Kimberley), and by Sir Henry Barkly. This has been responded to most willingly by the Governor of South Australia (A. Musgrave, Esq., C.B.), at whose instance the Government of that Colony has placed a sum upon the

estimates for this purpose. Replies, indicating willingness to further this object, have also been received on behalf of the Government of Victoria, and from the then Governor of Western Australia (now Governor of Tasmania), F. A. Weld, Esq. The latter has also sent us a lately-printed vocabulary of the Western Australian native languages; and by the direction of Sir George Bowen (Governor of Victoria), we have been supplied with ten Reports of the Board for the Protection of Aborigines in Victoria (1861—1874), forwarded by the Secretary to that Board, R. Brough Smyth, Esq. A collection of nine books, new to us, which refer to the South Australian Languages and Aborigines, kindly presented by Governor Musgrave, has been described in my paper, "On Inquiries into Australian Aboriginal Folk-lore," in the *Cape Monthly Magazine*, Vol. IX. No. 51. September, 1874, pp. 129—136.

Inquiries regarding the phonology of the Caucasian languages (in which it had been reported that clicks were to be found), addressed to one of the first authorities on these languages, Academician A. Schiefner, have induced the Imperial Academy of Sciences at St. Petersburg to send us seven of their grammatical publications on these languages. They are the works of Mr. Schiefner, and of General Baron Peter von Uslar, Director of the researches regarding the ethnology of the Caucasus; and describe the language of the Awarians, Abchasians, Tschetshentsians, the Udes, the Kasikumükians, Hürkanians, and Kürinians. These curious Caucasian languages form a very important, and, in many points of structure, a most original branch of the great Sex-denoting family of languages; and, as regards the peculiarities of their forms of concord, they and the South African languages throw a most instructive light upon each other.

The Notes and Queries on Anthropology, issued by the British Association, have been presented, through His Excellency Sir Henry Barkly, by the Anthropological Institute.

The original copy of the Bushman Paintings from the Maluti, published in chromo-lithograph, in the *Cape Monthly Magazine*, Vol. IX. No. 49. July, 1874, has been presented through the Hon. Charles Brownlee, Esq., by J. M. Orpen, Esq. A large collection of Bushman etchings on stones met with in Bushmanland, and of Bushman paintings discovered in the Kammanassie Mountains, have been copied for us by H. C. Schunke, Esq.

Photographs of Natives have been presented by William Herman, Esq. (Langalibalele and his son), by Dr. Theophilus Hahn, and others.

We have also to acknowledge, as gifts from the authors, two maps of South Africa, viz., an historical one by Dr. G. Fritsch, forming part of his great work on the Natives of South Africa, and a sketch map by Charles Solomon, Esq.

A D D R E S S .

The Ven. ARCHDEACON BADNALL, D.D., then delivered the following Address :—

LADIES AND GENTLEMEN,—

I have thought that it would be not out of harmony with the honourable traditions of this room, and, bearing in mind the auspicious and every way memorable ceremonial in which we were taking part on Wednesday last,* not inopportune, if I should venture on this occasion to travel a little out of the beaten track of these annual addresses, and claim some small share of attention for a theme that concerns us at once as students, moralists, and citizens. The object of my address will be to set forth some of the principal conditions which shall most favour, shall contribute most directly to form and uphold a sound public opinion ; although in order to reach that end, it will be necessary first to define, as far as I may be able, what we mean by public opinion. If to any I should seem too bold in venturing on a theme of so much interest, I would base my chief claim to indulgence on the fact that every successive year, as our political institutions acquire increased fixity, the importance of the duty resting on every citizen to contribute his full share to make public opinion what it ought to be, cannot fail to become more urgent. The founding of our new Houses of Parliament marks the beginning of an epoch in the history of this Colony, which will be successful or the reverse,

* Wednesday, May 12th, 1875, the day on which His Excellency Sir H. Barkly laid the Foundation-stone of the New Houses of Parliament.

will be for good or evil, according as it shall be characterized in the main by the strength or by the feebleness of our sense of public responsibility. If what I am going to say shall help, however little, towards our common happiness and well-being, my purpose will have been achieved. That I have undertaken a task which I can only very imperfectly fulfil, I am well aware. I know I may venture to ask for that reasonable indulgence which our community is not usually unwilling to extend to every well-meant endeavour for its good ; and I shall be more than rewarded for the degree of anxiety that must ever attend the attempt to speak truthfully and profitably on a complicated subject, if any words of mine should happily encourage others, better equipped than I am, and with more claim to be listened to, to prosecute what I am now about to propound only in the barest outline.

Now, all here present may be safely assumed to be agreed that society was ordained for the sake of society, for the sake of the multitudes who compose it, not of the select few who may happen to be its leaders, and to have attained, however honourably, the more prominent social positions. To which, let it be added in the words of Mr. Burke, that "political arrangement, as it is a work for social ends," so only "is it to be wrought by social means. There mind must conspire with mind. . . . If I might venture to appeal to what is so much out of fashion in Paris,"--I should say that I am still quoting Burke, and that my extract is from his reflections on the Revolution in France—"I mean to experience, I should tell you, that in my course I have known, and, according to my measure, have co-operated with great men ; and I have never yet seen any plan which has not been mended by the observations of those who were much inferior in understanding to the person who took the lead in the

business. By a slow but well-sustained progress, the effect of each step is watched: the good or ill-success of the first gives light to us in the second, and so, from light to light, we are conducted with safety through the whole series. We see that the parts of the system do not clash. The evils latent in the most promising contrivances are provided for as they arise. One advantage is as little as possible sacrificed to another. We compensate, we reconcile, we balance. We are enabled to unite into a consistent whole the various anomalies and contending principles that are found in the minds and affairs of men." *

To resume the thread of my own remarks:—In the foregoing passage public opinion is not so much as once mentioned, but it would be hard to find a passage in any writer that would more forcibly suggest how ill we can afford to do without it. If it is for the good of all that all interests should be allowed for and attended to in a state, then it is also for the good of all that all interests should as far as possible, be represented. But they cannot be adequately represented except as every member of the body politic is free to have his opinion and his voice, and if he thinks he has a grievance, and is ready to state it in a lawful and respectful manner, is sure of a respectful hearing. How else are complaints to make themselves heard; and without the power to complain, how are wrongs to be redressed? It may be for the shoemaker's immediate interest to assure his suffering customer that the shoe is an excellent fit; but he who has to wear it has the best right to insist that it pinches, if it does pinch. And all who undertake to make laws for or to govern others, from the governments and legislatures of nations down to the directorship of a penny bank, or a parochial club

* "Burke on the French Revolution," p. 203 (small edition).

are as the shoemaker ; it is not in the nature of things that they should be beneficial, or even just, except as they habitually take counsel with those for whose sake they exist. And it is through public opinion only that this interchange of counsels is practicable, or even conceivable.

And yet public opinion is something more than a mere plurality of individual opinions. " Human individuals," says Martensen, " are not personal atoms which have only their own individual duties, but they are organically combined into a social whole, where in regard to social duties they are solidarically bound, one for all, and all for one."* On this solidarity, this organic oneness of society, the same author (whom I may, in passing, be allowed to name as one of the profoundest, clearest, and best-furnished thinkers of our time on ethical subjects), proceeds to ground the unquestionable fact, that there is such a thing as a social conscience ; a common responsibility, and obligation, and guilt ; a destiny that may visit a whole people, so as to be felt by the whole people as a common destiny. A fact of this nature may not admit of being easily explained. There are unfathomed depths in the moral no less than in the physical world. But there are evidences quite on the surface indicating with no uncertain finger that the true bond of social and political life rests on some principle vastly more profound than the voluntary, separate, conscious consent of each one of a multitude of moral units. In illustration, take the instance of a panic—perhaps an unfounded panic—suddenly seizing an army of brave men. Who on Wednesday last could be insensible to the peculiar emotion generated, not simply by the circumstance that

* " Martensen's Christian Ethics," p. 366-8. (Clark's Foreign Theological Library).

each person present happened to be one of a vast crowd, but by something quite different, namely by the intuitive perception that each one was a component part of a great multitude *inspired for the time with one common sentiment*? Assignable to the same root, however deep one may have to dig to get to it, is the capacity of a people for forming a common or public opinion, an opinion which is not so much the *sum total*, as the *subtle fusion* of many minds directed to one point. I am not going to attempt an analysis of the phenomenon. I only say that, beyond doubt, there is in man's social nature some such susceptibility as that of which we have been speaking, and that its reality is being constantly flashed upon us experimentally in everyday life.

Now, by adding what has been said last, however fragmentarily propounded, to what was said before, we obtain an approximate notion of what public opinion is. It is any opinion that suddenly or slowly, accountably or unaccountably, possesses any organized section of the human race on any matter affecting its own interests, or the interests of any portion, or any individual member of that section. The capacity for it is founded in man's social nature, and the right to it in natural justice. Any measure that tends to repress it, as distinguished from regulating the expression of it, is of the nature of enslavement. And, with the same limitation, any measure that tends to undo restrictions that have bound it previously, is a measure of emancipation; is of the nature of the restoration of a natural human right, apart from which mankind are not free to run the course which their Creator has set before them.

But the same distinguished writer, whom I was quoting a few minutes since, remarks in another part of the same work, that there are those who "are so

taken up with their theories about the rights of man, that they have totally forgot his nature." * And I am afraid it is the nature of us all to think more about our rights than our duties. Public opinion is constantly invoked, first, as if it were a known quantity; as if it were the ascertained opinion of ALL concerned; and next, as if any opinion that may happen to be widely entertained, were most probably, if not certainly, correct. But neither is that which passes for public opinion a known quantity; nor is the correctness or incorrectness of an opinion necessarily affected in the least degree by the number of persons who entertain it. The sun no more revolved round the earth in the days when absolutely everybody supposed that it did than it does now. Nor, to go from physical to moral and social truths, do we discern as yet more than just the first faint dawning of that day, when the intellectual culture and patience, and moral devotion to truth, required for the formation of sound opinion on the vexed and intricate problems arising out of interests more strictly and properly human, shall have established their joint reign over the hearts and minds of the majority. Human nature, then, and the actual moral and intellectual condition of mankind being what they are, it is not for the good of society to assume as true in the concrete what is conceivable only in the abstract, and to deal with facts as being other than they are. Since all that I am chiefly anxious to say turns on the distinction just pointed out, I shall be pardoned if I try to bring it out into somewhat clearer light.

1. First, public opinion, or that which popularly passes for it, is not a known quantity. In the present imperfect state of the world, it is not even an ascertainable quantity. One would almost fancy sometimes,

* "Burke on French Revolution," p. 77.

palpable as the fallacy is the moment it is stated, that any opinion is believed to become public opinion from the bare circumstance of its being anonymously published, and so issued to the world as not the opinion of any one person, or class of persons, in particular. I shall have occasion presently to refer to our manifold obligations to the press, and the indispensableness of a free press, as a chief factor of healthy public opinion. I must so far anticipate that topic as to make this the place for saying that the relation of the press to public opinion is for the most part conceived of very vaguely, and that while in some respects that relation can scarcely be overvalued, in other respects it appears to be estimated, or, rather, dreamed about in that negligent and misty manner which is sure to lead to error. For, after all, the opinion of one section of society is nothing more than the opinion of that one section; nor does a writer, because he is unknown, or because it may be on the whole a desirable point of etiquette to treat him as unknown, represent the minds of other people better than if he were known. He may influence other people's minds more effectually through being unknown; the anonymous writer may be a more powerful director of opinion; an ably-conducted newspaper, owing to its impersonal character, has the stronger tendency to consolidate and give confidence to a party; but so far as the press undertakes to be an exponent of opinion, it is even misleading, if the veil of anonymousness under which it is generally (and I venture to believe, on the whole, beneficially) conducted, favours the illusion that, on that account, it represents a wider and more exact acquaintance with the wants or wishes or thoughts of others.

So far I have used the term Public Opinion as being one that everybody accepts, and that could be dispensed with only by resorting to awkward cir-

cumlocutions. But it is obvious that, like many other terms in political and moral science, it stands for what *ought to be*, rather than *what is*. In a certain class of cases, where the point inviting opinion is of the simplest possible description, like some of the questions mooted in the Comitia in the beginning of Roman history, we may readily understand how a very large body of persons may quickly arrive at unanimity, or, at any rate, understand clearly why they differ. For in such cases the question often stands in the form of a simple alternative, and the merest instinct of the lowest human intelligence is all that is required for a decision one way or other;—the prospect of obtaining some material advantage, or of escaping some considerable inconvenience, powerfully helping, most likely, to determine the decision. But the enormously larger proportion of the questions that appeal to public opinion are not of that simple character. Many of them are highly composite questions, springing out of conflicting, and, it may be, tangled interests, involving often a multitude of data, and intricate processes of reasoning. It is only by singling out from such problems just some one solitary element, and making it do duty for the whole, carefully keeping out of sight the real difficulties, that they are commonly made even presentable to the public at all, whose instinct often tells them that they have no option but to wait for guidance. While in such cases, the more competent a man is to supply guidance and form a judgment, the more time, generally speaking, does he ask, the more deliberately does he proceed. Frequently, the most useful opinion that can be formed is a negative opinion, an opinion which is substantially a protest against any opinion at all being formed, at least for the present. But there are some special difficulties in the way of the more thoughtful and cautious section of society making a negative policy

respected as it deserves to be; and there is always the danger of a noisy and persistent minority meantime receiving an attention wholly disproportioned to their claims. There can be no division lists of public opinion. The guesses made in the absence of proof must generally be of the most crude description, with the additional evil that party spirit and prejudice are ever on the alert—such is human infirmity—to turn the inevitable uncertainty to their own purposes.

2. But not only is public opinion an unknown quantity: if a given opinion were ascertained never so certainly to be the opinion of nine out of ten of the persons concerned, would that circumstance by itself be any certain measure of its correctness? This is a point that requires some little attention. We need not hesitate to accept the dictum of Aristotle (*Rhetoric* Lib. 1, p. 3, Becker's Edit.), that "mankind have a considerable natural aptitude towards what is true, and in the majority of instances hit the truth." This is illustrated not only by the effect which mathematical demonstrations have upon us, but by the manner in which the merits of a practical question are sometimes seized instantaneously by very promiscuous assemblages. I was told the following story by an eye witness on the occasion of the first grand review of volunteers in Hyde Park. A large number of Londoners of the lower orders, including a crowd of sharp-witted London lads, were assembled between and in front of the series of grand-stands constructed along well nigh the whole length of Park-lane for the accommodation of the upper ten thousand. During the rather tedious interval that preceded the review, the London boys beguiled the time, after their wont, by keeping up a running fire of innocent witticisms on every little passing occurrence, with a flying shot now and then at any one in the crowd whose appearance or proceedings invited special notice.

At last a rather pompous very well-dressed gentleman on one of the stands was unwise enough to become angry at what was only meant as fun, and to call the crowd to order in language more strong than polite. On which one of the little ill-clad urchins picked up a fragment of dirty-white paper that had served as part-wrapper to a sandwich, fastened it into a split at the end of a stick, marched gravely up to the stand, and pointing with one hand to a very little boy in his neighbourhood, with the other presented the bit of paper to the irascible gentleman, calling out at the same time in the shrillest treble, "I say, Sir, that little boy sends you his CARD!" Now in that instance public opinion, or as much of it as the case admitted of, went to the right side like a flash of lightning. A simultaneous roar of hearty laughter, on the stand, as well as off it, at once proclaimed that the ill-dressed little lad, with his mock challenge, had the best of the controversy; that anger was out of place; and that if any one was disposed to be ill-tempered, good-tempered quizzing was the best way of putting him straight. But I quote this little incident mainly because it helps to illustrate the sort of cases in which public opinion is often as just as it is prompt. Where there is a call for a display of feeling rather than for the exercise of reflection and judgment, the hearts of a very mingled crowd will sometimes beat as one, and as they ought to beat. I once saw a poor, ragged, famished-looking boy rush into a confectioner's shop in a chief and crowded street in Liverpool, help himself from the counter—of course without paying—to a handful of buns, and walk out again, eating as only, I suppose, those do eat to whom hunger has at last become a sort of agony. This he did in the sight of a large number of people. None stopped him; none reproved him. One general exclamation of deep pity followed him as he went. And as any instance of manifest suffering appeals at once to

the general sentiment of pity, so does an instance of manifest injustice or cruelty appeal at once to the general feeling of resentment, or a manifest instance of heroic courage to the general sentiment of admiration. But if the case is not one within everybody's immediate observation, the danger of a perversion of judgment begins at once. Facts about which there needs not to be any misunderstanding, and about which there ought not to be the possibility of two opinions, are yet often made the ground of appeals to the passions of the multitude that are mischievous and misleading in the last degree. And nearly all the more difficult problems of moral and political science are attended with this peculiarity, that they present themselves to us in the concrete, not in the abstract; they first come before us not as questions of science, but as practical questions, bound up with the wants or interests, the wishes and the passions of human beings; so that, in trying to solve them, we encounter human selfishness, human passions, human feelings, at every turn. Our interest even in so dry a matter as a question of taxation is different in kind from our purely intellectual interest in a proposition of Euclid, and a degree of confidence in the processes of the intellect which would be natural in the one case would be wholly unjustifiable in the other. Such is the prevalence of prejudice, such the brute-force of ignorance for destructive ends, that even scientific truth has had to hide itself before now from the violence of the multitude as its best chance of life. Those who have read the "Last of the Barons" remember how, with the cry of "Death to the Wizard!" a London mob wrecked the house of the inventor of the first steam engine. The novelist, whether he was literally true to fact or not, was at any rate true to human nature when he wrote that page. A crowd once under a false impression as to any thing in which they believe they have an interest,—once under the impulse of a passionate

sentiment,—is difficult to undeceive and guide aright in proportion to the greatness of its numbers, especially if, as generally happens, the truth can only be vindicated by an appeal to reason. And for substantially the same reason, although in a less degree, it is practically futile to expect that the great majority of men will ever in the first instance bestow on those more complicated human questions that underlie all our gravest human interests, that amount of care, and conscientious and otherwise adequate reflection that are indispensable for the solution of them. I speak of mankind as they are. Mental indolence, moral cowardice, chronic indifference to the finer distinctions between true and false, just and unjust, right and wrong, selfishness under a thousand forms, now and then too a more or less creditable consciousness of unfitness for the task of judging of things which there has been no previous endeavour to understand,—all these things arrest the formation of opinion; they induce men to lean idly on one another, to borrow one another's prejudices, and substitute party cries for the honest labour of independent thinking. In short, the bare consent of any given number of human beings, apart from the consideration of that to which they consent, and the circumstances under which their consent is given, has hardly more to do with the goodness of their cause than has the numberlessness of a swarm of locusts with the desirableness of their errand. On the contrary, the worth of an opinion may be in an inverse ratio to the number who entertain it. Some present may remember the following passage in De Quincey's paper on secret societies: *—Once on a time he "had heard only of secret societies that were consciously formed for mischievous ends. Soon he read of others . . . that watched over truth dangerous to publish or even to whisper . . . The secrecy, and the reason for

* "De Quincey's Works," vol. vi., p. 244 (Author's Edition).

the secrecy, were alike sublime. The very image, unveiling itself by unsteady glimpses, of men linked by brotherly love and perfect confidence, meeting in secret chambers, at the noontide of night, to shelter, by muffling with their own persons interposed, and at their own risk, some solitary lamp of truth,—sheltering it from the carelessness of the world and its stormy ignorance;—that would soon have blown it out;—sheltering it from the hatred of the world;—that would soon have made war upon its life;—all this was superhumanly sublime.” Everybody perceives at a glance what society was in De Quincey’s thoughts,—a society whose entire genius is averse from secrecy, that noway courted darkness, except that it might *exist*, in order, at the earliest possible moment, to emerge into daylight again. But my citation is thus far apposite; it reminds us that that ONE society, which in the vastness of its philanthropy, and in the multiplicity of the benefits that it has poured over the world, towers as much above all others as the Heaven is higher than the earth, was once obliged, that it might save its life, to withdraw itself from public opinion. What more affecting monument could we have that the difference between public opinion and “stormy ignorance” rests not necessarily in the number of persons who may represent them, but in another and very different ground of distinction set forth in a lesson of Divine Wisdom with which all are familiar: “*And five of them were wise, and five were foolish?*”

But it may be said, and with much show of justice, “If public opinion is so beset with liability to error, how are we to account for the consciousness instinctive with us all, that nevertheless there is something in it to be prized and respected?” The explanation is not far to seek. However valuable or indispensable public opinion may be, it is not valuable for the reasons commonly put forward; it does not operate in the manner

popularly assumed. Opinion, private or public, is never necessarily identical with truth; but as the connecting link between the practical reason in man and all true conclusions in practical matters, it is indispensable. It is this distinction that is too often overlooked.

An address such as the present does not afford the opportunity of dealing with the logic of opinion and belief,—taking belief in the sense in which it is strictly cognate to opinion. A subject of that nature must be treated technically, and at some length, or let quite alone. It is, however, necessary to observe that sound opinion as much implies valid reasoning as a mathematical problem implies it,—the difference consisting in this, that the reasoning process is employed in the two cases about two different kinds of matter; that in the one case uncertainty is excluded; in the other, every variety of uncertainty is admissible down to the lowest degree of the barest possibility. If the three angles of a triangle are not demonstrated to be together equal to two right angles with absolute certainty, the demonstration fails utterly. But a medical man may be fully justified in the opinion that a particular patient is on the point to die, who yet may recover and live for twenty years longer. Or a lawyer may be justified in giving, and receiving a fee for, a legal opinion, which a court of justice may be justified in overturning within the next twenty-four hours. And this is not the fault of opinion. The weakness or the peculiarity lies with the nature of the matter with which opinion has to do. It is probable and contingent matter, and that only, that furnishes the sphere within which it is the business of opinion to exercise itself. It appertains to the discipline of life, it specially belongs to all matters distinctively human, that it should be so; and therefore within that sphere it is only through means of opinion, or more strictly through means of those modifications

of the reasoning processes of which opinion is the legitimate result, that truth is anyhow attainable.

For here, let me add, that though opinion can never lay claim to mathematical certainty, yet opinion may, and often does, conduct to a degree of certainty just as valid as if it were mathematical certainty, for every purpose of determining our conduct. Indeed, this is the meaning of the term "moral certainty;" that is, certainty of such a kind as removes all ground of rational doubt as to our *duty* in a given case. So that truth is quite as strictly the scope of opinion as it is of mathematical demonstration or scientific research; and though experiment, and experiment alone, may be the ultimate test of opinion, as it constantly is of scientific theories, yet unless opinion has gone before, it is impossible that any result can be reached to which the test of experiment can be applied.*

And what is thus far true of opinion in general is not less true of what we call public opinion, a term expressive principally of the conditions under which truths affecting large and wide interests are gradually established, at once by the combined action and mutual attrition of a multitude of minds. What is not sufficiently kept in mind is the great range of the process by means of which public opinion ordinarily effects its results. It never can be predicted of anyone of the various truths after which public opinion is at any time feeling its way, that it is sure to be reached within some assignable period. Just as a dozen highwaymen may suddenly overpower a traveller, and strangle him, so may some of the countless legions of error, and of the passionate and selfish prejudices which are the chief instigators of error, suddenly encompass, and for the time (possibly an indefinite time) overwhelm some mighty

* "Rhetoric of Aristotle," Lib. i. (Introductory chapters). "Thomson's Outline of the Laws of Thought" (Part iv., Applied Logic).

prolific truth which had been painfully travelling towards the birth for centuries. Such are the daily mysteries of our present earthly condition. Present success is no measure of what is right. The immediate acceptance of an opinion is no criterion of its correctness. Truth has often seemed weaker than untruth for the moment. But "the stars in their courses fought against Sisera;" and Deborah when she sang that song, prophesied for all ages. A falsehood, a wrong, an injustice, is out of tune with nature. Resistless as the rising tide is the gathering force of truth. And as opinions gravitate towards truth, or are repelled by it, their ultimate fate is already sealed; they will live to conquer, or they will fall and rot like autumn leaves. No man who has that confidence in him can think carelessly of public opinion.

And now I have endeavoured to do two things. I have tried, first, to clear up in some measure the meaning of the term "public opinion;" to rescue it from some of the confusion with which it is too commonly enveloped; and, secondly, I have at the same time endeavoured to vindicate not only its importance, but its indispensableness to the highest interests of mankind. In doing this, I have in some sort anticipated my last topic; that is to say, I have incidentally suggested part of what I shall next present in a more methodical form, and as briefly as I can.

1. I now proceed to state some of the principal conditions needed for the formation, indeed the possibility, of a sound public opinion. First among these I will name liberty of speech. Men cannot think to any purpose while they are not free to utter their thoughts. *Ratio* and *oratio*, reason and speech, are but two parts of one and the same God-like prerogative in man, and if any number of mankind are trained to speak like slaves, few indeed will those amongst them be who will be able to think like freemen. That there is no coun-

terbalancing danger in free discussion, no sensible man would assert. Mr. Grote,* the historian of Greece, whose sympathies will be allowed by every one to be sufficiently democratic, in speaking of "the unmeasured and unsparing licence of attack assumed by the old comedy" of Athens "upon the Gods, the institutions, the politicians, philosophers, poets, private citizens specially named, and even the women, whose life was entirely domestic," fully admits the demoralizing and "degrading influence" of it. As to attacks on public institutions and public men, he would treat those more indulgently, "inasmuch as that measure of aggressive criticism which is tutelary and indispensable, cannot be permitted without the accompanying evil, comparatively much smaller, of excess and injustice." But, he adds,—and in view of the eventual downfall of Athenian greatness, if not of the entire Greek character, the remark seems to me full of warning,—that "excess of bitter personality is among the most conspicuous sins of Athenian literature generally." Still, what Hallam† says of the Press is equally true of every form of public opinion,—“It cannot be said to exist in any security, or sufficiently for its principal ends, where discussions of a political or religious nature, whether general or particular, are restrained by too narrow and severe limitations.” Every more grave abuse of liberty of speech, like any other abuse of what is most useful and best, is certain to entail, sooner or later, directly or indirectly, some forfeiture of liberty. But “there are only two modes of governing society,—either by persuasion or by coercion.”‡ And liberty of speech is sure to develop itself in every community in a steady ratio to the pace and measure according to which the governmental power, whatever be the form of it,

* "Grote's History of Greece," Vol. vi., 8vo. edit., pp. 34—36.

† Constitutional History of England, vol. ii, p. 330.

‡ Grote, vol. vi, 8vo. Edit. p. 61, note.

recedes from the principle of coercion, and addresses itself to all that is worthiest and best in man's reasonable nature.

It is chiefly as a support and foremost representative of this liberty of speech that every free community is interested in the liberty of the press. Technically "the liberty of the press," Hallam tells us, "consists merely in an exemption from the superintendence of a licenser." But the only liberty of the press that can be of real service, must be such as is grounded in the general consent of the public, subject to such limiting interpretations as may be afforded from time to time by the law-courts of that most indefinite of all indefinite laws, the law of libel. As I have already ventured to say, the value of the press as an exponent of opinion,—I speak chiefly of newspapers, but by no means of them alone,—appears to me to be misconceived. The press is amply entitled to the credit attaching to criticism as criticism :—criticism, too, which is generally independent in relation to the object of the criticism, is often instructive and acute, and not more open to the charge of partiality than are mankind in general in their discharge of one of the weightiest and most difficult functions attaching to them,—the distribution of praise and blame. While, again, the value of the press as a vehicle of information, and chronicler of the data on which it is well that public opinion should be formed, could be estimated duly only if, retaining the heart of a free people, we were to be subjected suddenly to a forcible suppression of it. It is, however, in its function as the foremost representative and maintainer of liberty of speech on behalf of the whole body politic that the press has fairly won its title of a fourth estate of the realm. To say that it is itself open to criticism is to say no more than that it is a human institution. Hallam,* speaking of the press of

* Const. Hist, vol. ii, p. 331.

England some forty years ago, deemed it "justly" liable to the charge of "licentiousness." None the less I am bold to say that an average modern newspaper is a more wholesome and a more effectual guarantee for liberty of speech and thought than the best comedy that Aristophanes ever wrote, and may be justly and gratefully regarded as a necessary constituent of that civil freedom, apart from which an Englishman would hardly consider life itself worth the having.

2. But it often happens that those who are readiest to be indignant at the supposed denial of a right are among the most blind to the duty of exerting it. Society suffers in free countries from the large number of those who, not undervaluing civil freedom or public honesty, are too content to hand over the maintenance of the last and the employment of the first to any that will undertake them, provided they themselves be exempted. If they have opinions, they are careful not to express them, unless it be in a whisper. They are glad that the vessel of the State should be navigated cleverly and safely, but for themselves they are content to be passengers. It is matter for deep regret that among those who shrink thus sensitively from all public responsibility are to be found, almost always, some of our ablest, most conscientious, most thoughtful men; and not unfrequently one restraining influence is their genuine modesty. They cannot persuade themselves that they have as much in their power as they have; that a sensible and earnest man, who shows he understands his subject, will generally be able to modify the opinions of all but the most ungenerous opponents, even if he cannot turn them; and that such is the inherent power of truth, that even an ungenerous opposition will sometimes bend before the moral pressure of manifest conviction. But the results of our actions are comparatively speaking beyond our power. What is ever to be lamented is the supinely abdicating any duty of good

citizenship ; the looking on in silence when we ought to speak ; the leaving others to fight a battle which is as much ours as theirs ; and throwing it into the power often of a small minority to proclaim their voice as the voice of the public. It were more patriotic to bear in mind that the country which affords us an honourable livelihood, and protects us in the pursuit and enjoyment of it, has a natural claim on the best service we can render it, even at some sacrifice of our present ease and preferences. Therefore, second among the conditions of everything good, let us place a high-souled, self-denying, widely diffused patriotism.

3. In the next place we want a higher intellectual culture,—not more intellectual smartness, but a higher culture, with its necessary accompaniments of intellectual thoroughness, intellectual modesty, intellectual patience. We want such culture as shall refuse to tolerate “the conceit of knowledge without the reality ;” specially do we want it on those subjects which most directly concern man as man, as a moral being and a member of society. Speaking as I do within the same walls that witnessed a few weeks ago the inauguration of our University, I may the more courageously lift up my voice on this topic ; I may the more boldly deprecate the continuance of the want which the University was founded to supply.

All who are acquainted with the history of Socrates are aware that the almost universal prevalence of “the conceit of knowledge without the reality” was, in his judgment, *the* malady of the busy-witted age and race of which he was the brightest luminary ; and that it was nothing else than the aversion he provoked by his unceasing efforts to awaken the clever Athenians to their ignorance of what it most concerned them to know, that eventually cost him his life. Hear Mr. Grote’s account of the general purport of the Socratic teaching :—“ There was no topic upon which Socrates

more frequently insisted than the contrast between the state of men's knowledge on the general topics of man and society, and that which artists or professional men possessed in their respective special crafts. . . . Take a man of special vocation—a carpenter, a brazier, a pilot, a musician, a surgeon—and examine him on the state of his professional knowledge, you will find him able to indicate the persons from whom and the steps by which he first acquired it; he can describe to you his general aim, with the particular means which he employs to realize the aim, as well as the reason why such means must be employed, and why precautions must be taken to combat such and such particular obstructions; he can teach his profession to others; in matters relating to his profession he counts as an authority, so that no extra professional person thinks of contesting the decision of a surgeon in case of disease, or of a pilot at sea. But while such is the fact in regard to every special art, how great is the contrast in reference to the art of righteous, social, and useful living, which forms, or ought to form, the common business alike important to each and to all! On this subject Socrates remarked that every one felt perfectly well informed, and confident in his own knowledge,—yet no one knew from whom or by what steps he had learnt; no one had ever devoted any special reflection either to end, or means, or obstructions:— . . . every one knew for himself, and laid down general propositions confidently, without looking up to any other man as knowing better; yet there was no end of dissension and dispute on particular cases.” To this Mr. Grote presently adds:—“The phenomenon here adverted to is too obvious, even at the present day, to need further elucidation as matter of fact. In morals, in politics, in political economy, on all subjects relating to man and society,—the like confident persuasion of knowledge without the reality is sufficiently prevalent;

the like generation and propagation by authority and example of unverified convictions resting upon strong sentiment, without consciousness of the steps or conditions of their growth; the like enlistment of reason as the one-sided advocate of a pre-established sentiment; the like illusion, because every man is familiar with the language, that, therefore, every man is master of the complex facts, judgments, and tendencies involved in its signification, and competent both to apply comprehensive words, and to assume the truth or falsehood of large propositions, without any special analysis or study." *

I shall not offer my audience the affront of appearing to suppose them less alive than myself to the surpassing interest of the foregoing citations, or to the instruction which they convey to us all. Public opinion cannot be sound unless it be enlightened. It is not enlightened unless it advance cautiously, with a lively regard to the possibilities of ignorance, in a spirit of implacable hostility to all sciolism and affectation of universal knowledge, and with a consciousness of the special danger of the "illusion" glanced at by Mr. Grote, the illusion that we necessarily understand our moral, political, and social interests, for no better reason than because everybody without effort can say something about them. I trust that in future years, when the University of the Cape of Good Hope shall have almost forgotten the days of its youth in the strength and beneficence of its maturity, it may be able to count among the number of its benefactors some honoured name or other that shall have shown as much care for ethical and mental science as it is the tendency of our time to bestow on mathematics and physics. It would ill become one whose loss it is not to be a mathematician to seem to say that our physical and mathematical

* Grote, Vol. vi., pp. 128—132.

knowledge is in the slightest danger of being in excess of our wants. But I wish our respect for those departments of learning were better balanced. I grant that the moral and mental sciences require a certain ripeness and general preparedness of intellect for their successful prosecution. But no branches of learning affect us more surely or permanently, or more certainly percolate down to the lower intellectual strata, and gradually spread themselves among the masses. At any rate, I may be pardoned a pious wish which flows naturally out of the subject we have been considering; for how can public opinion be healthy where it is forgotten that "the proper study of mankind is man?" When the *literæ humaniores*, those branches of learning that properly concern man as man, are postponed to the investigation of the conditions of animal life, and the laws of the material universe?

4. The one universally necessary and most comprehensive of my "conditions," I have reserved to the last. Freedom of speech, a high standard of patriotism, a trained and informed intelligence must be united in any community that would be capable of sound public opinion. I speak, of course, of what is ideally requisite for the attainment of an ideal good. But, as I have already reminded you, what *ought to be* is no measure of *what is*. I have expended perhaps superfluous care in showing that the value of an opinion stands in no fixed ratio to the numbers who may happen to profess it. What, then, is to sustain a numerical minority, with sometimes the world against them, in urging an opinion whose only recommendation is, as they believe, its truth?—an opinion concerning which the best that the most sanguine can hope for it is that in days to come (it may be in days far distant) it may begin to obtain recognition? What has been the Divine impulse that in every age of the world, from

Socrates downwards, and long before Socrates, has nerved our religious, our political, our scientific martyrs to endure unmoved not only the world's ridicule and active opposition, but what is by far the hardest to a generous nature, the disheartening unbelief, the freezing apathy of half friends? It could only have been the sublime persuasion, which, like the planets, has been sometimes nearer to the sun, sometimes further from it, that a mightier and more trustworthy influence was abroad than the influence of human opinion; that the God of the Universe is not "the God of Deism, who sits idly behind the stars, and once for all has abandoned the world to itself and its own law of development, like Homer's Zeus, who has departed to Æthiopia;"* that it is not truth that is built on opinion, but opinion that draws the marrow of its life from truth; that all that is false, whether in thought or action, however it may seem to prosper, is "condemned already;" that all true opinion has God and God's Universe on its side. A religious confidence in the final victory of truth, working hand in hand with a tender and practised sensitiveness to the hatefulness and shortsightedness of all untruth, is the prime condition, not always in the order of facts, but always in order of importance, of all sound public opinion. "Religious confidence," I say, not as denying that man's moral nature supplies a basis of ethical science independently of revelation, but because that confidence in the ultimate triumph of truth and right which dares to brave the world, whether it exist in its lower or lowest degree among the heathen, or in its most assured and enlightened measure in the Christian, is essentially in every instance the fruit of FAITH! A community that has cut itself adrift from the anchorage of that hope has no future before it to be desired of any man. It is a public body whose common conscience has lost

* Martensen's Christian Ethics, p. 13.

its true point of attraction. Its opinions, therefore, are as the hollow, whistling wind. They may serve to twirl the weathercocks, and blow the dust about; but they have ceased to deserve reliance or respect. They are directed to no ennobling end. They are governed by no principle. Thenceforth they have quicker affinities with the crooked ingenuities of falsehood and low expediency than with the honest speech and single aims of toiling, struggling truth. Only one lower degradation is reserved for such a condition of public opinion—that it be open to a bribe.

Wholly different is the case of a community that continues to be growingly, however gradually, receptive of truth. Selfishness, injustice, and falsehood will not die out of it. Everywhere alike, the wheat *with* the tares is the very best that can be looked for in this life; and not even that qualified harvest without careful sowing, industrious tending, patient waiting. But so long as a community is growing in its sense of common responsibility and common duty; so long as a people is becoming penetrated by the religious conviction that they are not their own to do what they like, but that their common acts ought to, and will entail moral consequences, and that all things are moving steadily to a bar of judgment more tremendous than that of human opinion;—so long it would be difficult to say what good thing may not be in store for such a community, or what service it may not render to mankind. And the vigour and honesty of its public opinion will bear a steady relation to its general advancement. Its conscience “will bear testimony to itself through public opinion,” *and the exercise of that public opinion will be a constant quickening to its conscience.

* Martensen.

PROCEEDINGS

AT THE

FORTY-SEVENTH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 13TH MAY, 1876.

His Honour the Chief Justice, J. H. de Villiers, Esq., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE,

1876.

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LADIES AND GENTLEMEN,

In presenting their statement of the past year's proceedings, the Committee have much pleasure in again reporting that the Public Library continues to be appreciated, and that its usefulness has been maintained.

The Institution during the year has been enriched by a valuable collection of Law Books, numbering 249 vols., bequeathed to the Library by the late Advocate John de Wet, a gentleman who took a lively interest in its welfare. The Committee have further to report that the late Joseph Maynard, Esq., of Wynberg, has willed a sum of £25 to the Library; they have also to acknowledge the presentation of the Reports of the proceedings of the Royal Colonial Institute from 1869 up to date, and that that Institute has been pleased to place this Library on their list of institutions to receive an annual copy, free of charge. The Royal Astronomical Society of London has likewise been pleased to present to the Library their "Monthly Notices," commencing from October last.

The attendance of readers and visitors to the Institution has not been so large as that of the previous year. From the record of visitors kept by the officers of the establishment, the number of persons who visited the Institution amounted to 19,866, showing a daily average of 71, whereas in the previous year it amounted to 90. The largest number of visitors in one day was 166, and the lowest 31.

The issue of Books and Periodicals in the several departments of Literature and Science, has been as follows :

	Volumes.
Miscellaneous Theology... ..	92
Political Economy, Government	59
Science and the Arts	191
Biography	747
History	585
Voyages and Travels	1,187
Belles Lettres... ..	734
Works of Fiction	7,483
Reviews and Periodicals	6,210

Making a total of 17,288

By this statement, as compared with that of the previous year, it will be seen that there has been a slight falling off in the issue of books in the departments of Political Economy, and Science and Arts ; whilst there has been an increase of 449 volumes in the departments of History, Biography, Voyages, Travels, &c.

The access of books during the year has been as follows :—

	Volumes.
Miscellaneous Theology	12
Political Economy, Government, &c.	13
Law and Jurisprudence	249
Science and the Arts	32
Voyages and Travels... ..	52
History	22
Biography	39
Novels	79
Belles Lettres	34
Miscellaneous	5

Total... .. 537

Amongst these will be found many valuable works presented by subscribers and friends, viz., their Excellencies Sir Henry Barkly and Sir Arthur Cunynghame ;

the Rev. William Thompson, and Rev. Mr. Holford, of Mount Coke, Kaffraria; the representatives of the late Dr. Adamson, Dr. William Ross; Messrs. E. J. Stone, Henry Willis, of Wynberg, J. C. Juta, Berks Hutchinson, and John Noble; also from the Royal Society, the Royal Geographical Society, the Zoological Society, the Cobden Club, of London, and the Branch of the Bible Society of Cape Town, as well as those already acknowledged, to all of whom the thanks of the subscribers and the public are due.

The Committee have also to acknowledge, with thanks the presentation to the Library of a portrait of the late Dr. Bleek, by Mr. William Schröder, and one of the late John de Wet, Esq., presented by his daughters, Miss de Wet and Mrs. Koopmans; also for a fine engraved view of Cape Town, presented by Mr. Thomas Pybus, and for three copies of Dunn's Geological Map of South Africa, by the Honourable the Commissioner of Public Works.

The Committee have further to report that they have ordered several standard works under the Lynar Bequest, which they expect to receive shortly.

From time to time the Committee have had to deplore the loss by death of men who have rendered eminent services to this Institution, as well as to the Colony at large. On this occasion, it is their painful duty to place upon record their deep sense of the loss incurred by the premature decease of the late Professor Roderick Noble, who as a member of this Committee for the last seventeen years, and an active friend of colonial education and literature, had long and deservedly held a very high position in public esteem. An early and unexpected death has deprived the Colony also of the eminent and peculiar services of Dr. Bleek, who was for thirteen years Custodian of the Grey Collection, which forms a department of this general Library, and during that period continued to prosecute his researches into the South African Languages. The Committee have provided for

the completion of the descriptive catalogue of the collection, a large portion of which was prepared in manuscript by the late Custodian. The Managers of the Public Library cannot fail to appreciate the value of Dr. Bleek's linguistic investigations; but as the prosecution of such studies forms no essential part of the official duties of the Custodian, and as the annual revenue at their disposal is insufficient to provide adequate salaries for their staff of fixed officers, there is no probability at present of linking the care of the Grey Collection with the continuance of these researches.

It is fitting also at the close of this melancholy list, to record the death of the late Mr. William Johnson, who, as messenger of this Institution for a period of nearly fifty years, discharged the duties of his office with zeal and fidelity.

In accordance with an unanimous wish expressed at a joint meeting of the Trustees of the South African Museum, the Committee of the Public Library, and the Trustees of the Grey Collection, on the 20th of April last, your Committee desire to bring prominently to the notice of the subscribers, that the building is essentially a public one, and belongs to the Government; the Committee of the Library and Trustees of the Museum having the use of the Building for the purposes of their respective Trusts.

The joint Committee have also desired this Committee to inform the subscribers, that in their opinion the trust now reposed under Ordinance No. 8, of 1836, in a committee annually elected by the subscribers to the Public Library, should be abolished, and be undertaken by the Government, and be administered on the same principle as the National Library in the British Museum.

During the past year, the collection of books and manuscripts in Native languages, contained in the Grey Library, has received some important additions.

As regards books in the Kafir language, we have had but one contributor, the Rev. A. J. Newton, who has

presented copies of his Kafir Hymn Book (enlarged edition), printed at St. Peter's (*e-Gwatyu*), 1875.

In Zulu, the Rev. Seth B. Stone, of the American Mission, has contributed his "History of the Church of Christ," printed at Esidumbini, Natal, 1870; and also "A Synopsis of General History, in the Zulu Language," prepared by himself, and printed at D'Urban, 1874. Miss Lindley, of the Inanda Mission Station, has kindly supplied (in accordance with Dr. Bleek's request) the names of the native informants from whom she obtained the Zulu household stories, sent down by her last year. From the *Natal Colonist*, two papers have reached us, presented by the Editor, Mr. John Sanderson, entitled respectively "Zulu Philology," and "Zulu Traditions and Philology." They are partly selections from the papers of the late Mr. D. Leslie, and contain an explanation of the Zulu names for the Moons throughout the year; as well as remarks, by the Bishops of Natal and St. John's, upon Mr. Leslie's Paper concerning the native custom of *Hlonipa*.

Towards the collection of Hottentot Native Literature—in which so much still remains to be accomplished—an important contribution has been made by the Rev. F. W. Weber, Rhenish Missionary at Warmbad, Great Namaqualand. This consists of eleven songs, nine proverbs, one household story, &c., in the Namaqua dialect, taken down by himself, and accompanied by a translation, which is partly in English and partly in German. In the letter which accompanies this gift, Mr. Weber expresses his willingness to do further work of this important kind for the Grey Library.

The Ven. Archdeacon Waters, of St. Mark's, Transkei, has forwarded some Bushman words, recently taken down by himself from the lips of a Bushman at his own Mission Station, where two or three families of this fast-vanishing race are still to be found. In a letter which accompanies this communication, the Ven. Archdeacon expresses the hope that a member of his family may be able to take up the work. This is greatly to be desired, as it

is of particular importance that the literature of the *Eastern* Bushmen should, likewise, be as far as possible collected and represented. We have also to thank Archdeacon Waters for his fourth Quarterly Mission Report, and Abstract of Account, for the year ending December, 1875. The Right Rev. Henry Callaway, M.D., D.D., Bishop of St. John's, has kindly presented a memoir of a Bushman girl, published in London, by the Society for Promoting Christian Knowledge; as well as a portrait of the subject of this memoir, who was for some time an inmate of his family. A copy (half-bound) of "The Cape and its People and other Essays by South African Writers," edited by the late Professor Noble (Cape Town, 1869), containing an early paper upon the Bushman Language, by the late Curator of the Grey Library, has been most kindly presented by Mr. J. C. Juta. Copies of the First and Second (published) Reports concerning Bushman Researches, by the same author, printed at Cape Town, in 1873 and 1875 (the first of which can no longer be obtained), have been added to the Grey Collection, by Mrs. Bleek.

In two other African languages, *viz.*, Tshi (*i.e.*, Ashanti), and Akra,—spoken on the Gold Coast,—we have to acknowledge a generous gift from the Basle Missionary Society, of seventeen separate publications, which form a truly valuable addition to the collection of books in African languages already existing in the Grey Library. Of these seventeen publications, eleven are in the Tshi language, *viz.*, an English-Tshi-Akra Dictionary, by the Rev. Messrs. J. G. Christaller, Ch. W. Locher, and J. Zimmermann, printed at Basle, 1874; a "Primer"; "Words for Learning and Praying"; "Dr. Barth's Bible Stories" (revised second edition); "The Doctrines of the Christian Religion"; three tracts, and "Stories from General History," translated by the Rev. D. Asante, of Akropong; "Tunes to the Tshi and Akra Hymn-books" (second edition, enlarged), compiled by the Right Rev. J. G. Auer, S.T.D. (all printed at Basle, 1871--1874);

and a History of our Lord's Passion (Stuttgart, 1861). The six books in the Akra (Ga) language are as follows, viz., A Primer (Basle, 1868); Songs for Children (Basle, 1874); "Hymn-book" (Stuttgart, 1872); "The Doctrines of the Christian Religion" (Stuttgart, 1874); "Geography of Palestine" (Basle, 1871); and Redenbacher's "General History," in two volumes (Basle, 1868 and 1871).

The Rev. J. G. Christaller, of the same Society, has himself kindly presented three publications in the Kru language (*Gedebo* dialect), printed at Basle, for the (American) Protestant Episcopal Mission at Cape Palmas, &c., in 1872 and 1873. These are: "The Book of Common Prayer;" "The Book of Psalms;" and "Hymns for the Church and Family."

From Egypt, Dr. G. Schweinfurth has sent two pamphlets, viz., "Statuts de la Société Khédiviale de Géographie;" and his Inaugural Address, delivered at the Society's first Meeting, in June, last year, at Cairo. The above publications (printed at Alexandria, in 1875) are accompanied by a copy of Dr. Schweinfurth's circular letter (dated Cairo, 16th July, 1875), written on behalf of the Society, and followed by a list of *Desiderata*.

Mr. J. P. Mansel Weale, late Editor of the *Sun*, has been so kind as to present (in consequence of a request made to him) sixty-one numbers of that newspaper, printed at King William's Town, in 1874 and 1875.

Three works, by the late Curator of the Grey Library, were added to the Collection, by his own hand, during the last few months of his life. The first of these, is a copy of "Formenlehre der Lateinischen Sprache" (London and Heidelberg, 1863). The two others are philological treatises, viz., "On the Origin of Language," edited by Professor Haeckel, and translated by Thomas Davidson (New York, 1869); and "The Concord, the Origin of Pronouns, and the Formation of Classes or Genders of Nouns," published in the Proceedings of the Ethnological Society (about 1870-'71).

In the Russian Language, a "Primer and Reading Book (in two Parts), printed at St. Petersburg, in 1872, were presented by Miss J. E. Lloyd.

Copies of Bushman paintings have again been contributed by Mr. H. C. Schunke: copied by himself, from an almost inaccessible cave in the Zwarteberg, and three other caves, in the rocky hills of the Brak River and the Kammanassie Mountains.

The collection of Photographs of Natives has also received some additions.

The accessions to the Grey Library, during the year ending May, 1876, have been, altogether, forty-five in number.

The Treasurer's account of the income and expenditure of the Library during the past year will now be submitted.

It was moved by Advocate Buchanan, and seconded by Mr. Goodliffe:

That the Report and Treasurer's Account now read be adopted and printed.

Professor Gill moved, as an amendment, seconded by Mr. John Noble:

That the Report be printed, and be brought up for consideration at a Special Meeting of the Subscribers, to be called by the Committee at an early date.

Mr. R. M. Ross moved a second amendment, seconded by Mr. James McGibbon:

This meeting does not concur in the opinion of the Joint Committee that the trust now reposed, under Ordinance No. 8 of 1836, in a Committee annually elected by the subscribers to the Public Library, should be abandoned and be undertaken by the Government, but is of opinion that all the advantages of a colonial Library of Reference may be secured without depriving the public of

privileges now enjoyed, or destroying the popular character of the management under which the trust has hitherto been successfully administered.

Mr. Maxwell moved a third amendment, seconded by the Rev. Smith :

That the meeting confirm the Treasurer's Account only.

The Chairman put the last amendment first, which was carried.

Mr. Goodliffe then moved, seconded by Mr. R. M. Ross :

That it be an instruction to the New Committee to call a meeting of the subscribers at an early date to consider the propositions laid down and the Resolutions taken at a meeting of the Library Committee, the Trustees of the South African Museum, and the Trustees of the Grey Collection, on the 28th of April, as published in the *Cape Argus* of May 2nd, which was carried.

Mr. Arderne moved, seconded by Mr. Henry Piers :

That the thanks of the meeting be given to the Committee, the Treasurer, Auditors, and Officers, for their valuable services during the past year.

His Excellency Sir Henry Barkly moved, seconded by the Rev. Dr. Cameron :

That the cordial thanks of the meeting be given to His Honour the Chief Justice for the very interesting and able address this day delivered by him, which was carried by acclamation.

A ballot for a new Committee having been taken, the Scrutineers—Messrs. Jno. Noble, and E. J. Buchanan, declared the following gentlemen duly elected as a Committee of Management for the ensuing year, viz.:—

E. J. STONE, Esq.,
SIR THOMAS MACLEAR,
DR. W. H. ROSS,

D. TENNANT, Esq.,
W. HIDDINGH, Esq. (Treasurer),
HIS HONOUR J. H. DE VILLIERS, Esq.,
W. H. PIERS, Esq.,
R. M. ROSS, Esq.,
HON. J. MILLER, Esq.,

And as Auditors:—

J. C. GIE, Esq.,
JOHN NOBLE, Esq.

A true Copy.

F. MASKEW,
Librarian and Secretary.

A D D R E S S .

MAY IT PLEASE YOUR EXCELLENCY—LADIES AND GENTLEMEN,

In reading over the addresses of my distinguished predecessors in this chair, I was struck by the fact that, with few exceptions, they begin either with an apology for venturing to preside at one of the annual meetings, or with an expression of regret that the choice of the committee had not fallen on a more competent person. If ever such an apology were needed, it is in my case; my profession and previous occupations having afforded but an ill preparation for the difficult task of addressing a mixed audience of ladies and gentlemen in an easy and popular style upon a subject connected with literature, science or art. Still I cannot conscientiously affirm that I regret the choice of the committee, for, notwithstanding the shortcomings of which I am so keenly sensible, I am pleased at this opportunity of saying a few words in public upon a matter in which I take a deep interest, and which, I believe, to have an important bearing on the future progress and welfare of my fellow-countrymen. The subject which I have chosen for my brief discourse may be shortly comprised in the question:—

What is the future language of South Africa to be?

In speaking of the language of South Africa, I mean the language of the bulk of the population, including not only the officials, the mercantile community, the professional, and other highly educated classes, but also the agricultural population and the labouring classes. Will the language of Holland, pure and undefiled, re-establish

its supremacy? Or will it be the language of Holland as altered, or as some would say, corrupted, in this Colony by contact with the language of Englishmen, Germans, Malays, and Hottentots, and by the slow process of dialectic growth and phonetic decay? Or will English prevail over both the former?

To most people the answer to these questions will appear a simple one. "This is an English Colony," they will say, "and sooner or later English must become the mother-tongue to the inhabitants. In arguing thus, however, they are apt to forget that the mother-tongue of a country cannot, like a worn-out garment, be cast aside when it has served its purpose, that it takes many years before a strange language can be taught to the mass of the people, that it must take several generations before it can become familiar to them, and that even after it has become familiar, old associations and prejudices will ever combine to resist the intruder. At the present moment, incredible as it may appear, there are still persons born, bred, and living in the Highlands of Scotland and Wales who do not understand or even speak the English language. In Canada, a portion of the population still speaks and understand French only; in some portions of Alsace the peasants, after a French occupation of about two centuries, speak German only; and in parts of Friesland the language spoken by the peasantry is wholly unintelligible to the inhabitants of other provinces of Holland. It is the peasantry who are always the most tenacious of a language, and it is the peasantry who constitute the bulk of our own population.

Let me not, however, be understood as arguing for the impossibility of one language being supplanted by another as the living and spoken language of a nation. If this were my contention it would be unnecessary to say another word, for it would follow, as a logical sequence, that Cape Dutch, which is the language of the bulk of the people of this Colony, will not, and cannot be superseded by any other. My object has rather been to show

at the outset that the question which forms the subject of this discourse is not so easy of solution as some would suppose.

There have undoubtedly been instances in which a whole nation has adopted a foreign language to the exclusion of its own. In some cases the language of a conquering nation has entirely superseded that of the conquered; for example, the language introduced into England by the Angles, Saxons, and Jutes superseded that of the early Britons who spoke a Celtic dialect. A few traces of the ancient language still lingered here and there, as up till lately in Cornwall, but in the end Anglo-Saxon or English prevailed. So also the Latin language established itself in many of the countries of Europe which became subject to the Roman Empire. Before the conquest of Ancient France by the Romans the inhabitants spoke a Celtic dialect, but in an incredibly short space of time they adopted the language of Rome, together with her laws and institutions. In other cases the conquerors adopted the language of the conquered. The Franks, who were a Teutonic race, overran France after the fall of the Roman Empire, and adopted the language spoken by the inhabitants as their own, retaining only a few Teutonic words, idioms, and phrases. For three centuries after the Norman Conquest of England, French and English lived side by side, until in the end English displaced the language of the conquering nation. But we need not go far in search of illustrations. In the Western districts of this Colony the languages of the aborigines have already given way to Cape Dutch, and in the Eastern districts they are slowly but surely retreating before the steady advance of English and Cape Dutch.

What is true of nations and tribes is also true of large bodies of immigrants who settle in countries where a language different from their own is spoken. The Huguenots who fled from France after the revocation of the Edict of Nantes towards the end of the seventeenth cen-

tury, readily acquired the language of the countries in which they respectively settled, and their descendants in most cases lost the language of their mother-tongue. The Abbé de la Caille, who visited the Cape for astronomical purposes sixty years after the arrival of the French refugees, gives the following testimony derived from personal observation. After describing [the valley of Drakenstein in the neighbourhood of which the Huguenots first settled, he says:—"In regard to these refugees they preserved the French language and taught it to their children; but the latter being obliged to speak Dutch partly because they transact all their business with Dutchmen and Germans who speak Dutch, and partly because they are either married or related to Germans and Dutch, have not taught their children French, so that as none of the original refugees are left, it is only their children who speak French, and they are all old. I have not seen a single person under forty who spoke French unless he had himself come from France. I cannot, however, assert that this is universally true, but I have been assured by those who speak French that in twenty years time there will not be a person in Drakenstein who will be able to speak that language." If instead of twenty years the Abbé's informers had said fifty years, the prediction would most certainly have been correct. At the beginning of this century the knowledge of the French language was wholly lost among the descendants of the Huguenots, and if at the present time there are a few of them who understand or speak French they may have acquired it from their French teachers, but they certainly have not inherited it from their forefathers. It is clear, then, that in this colony the native languages are doomed to perish and that French will not revive, but it is not equally clear which language will permanently take their place. Two or more European languages may for a time exist here side by side, but it requires no prophetic foresight to foretell that in the end one will displace the other. The question is which is it to be?

Sixty years ago it was confidently predicted that Dutch, that is to say, the language of Holland as distinguished from Cape Dutch, the language of the Cape—would prevail. At that time—so far as one can judge from the scanty literature of the period—the antagonism between Dutch and English was at its height. The Dutch party considered it a mark of patriotism to speak and propagate Dutch. The English party, on the other hand, considered it a mark of loyalty to speak and propagate English. Gradually, however, the bitterness of feeling diminished in intensity, but it never wholly died out. When at the end of 1825 the Dutch *Tydschrift* came to an end, the English *Chronicle* sounded a note of triumph in the following terms: “Othello’s, occupation’s gone. Died at the age of 365 days *Het Nederduitsch Zuid Afrikaansch Tydschrift*, deeply regretted by the Antediluvians of the Cape and the descendants of Van Riebeeck, whose writings the deceased deeply studied, and whose arms have lately been renewed over the Town-house of His Majesty George IV. The departed was of a peculiar disposition and temper, and although nursed, dandled, and rocked in the very cradle of Government and the sworn son of Great Britain, yet he never opened his lips in praise of her customs, manners, laws and language.” Amenities like these, so far from discouraging the advocates of the Dutch language, rather urged them on to greater efforts and the deceased periodical saw the light again under a slightly different title. It was felt, however, that the corruption which the Dutch language had undergone, was a serious obstacle to its general diffusion, and its supporters now strove to purify it of its adulterations, or in other words, to restore the language of Holland free from the colonial alloy. As a first step towards attaining this end, a very learned professor undertook to write a book in which the barbarisms of Cape Dutch would be exposed and the people of this colony taught not only to read but also to converse in good Dutch—a work, in short, which would have the miraculous effect of immediately substitu-

ting one language for another as the mother-tongue of the people. The idea was conceived in 1840. In 1844 the work appeared under the title: "The Dutch language restored in South Africa," but instead of fulfilling the ambitious designs of its promoters, it was an ordinary grammar of the Dutch language with a paragraph here and there pointing out idioms peculiar to the Cape, and with an appendix containing a list of words used at the Cape, but not recognised as sterling in Holland. The preface, however, explains the alteration in the design. After stating that the object which the writer originally had in view was to restore the Dutch language in South Africa, he adds: "In writing this we cannot refrain from smiling at the very thought that we should at the commencement of our undertaking have persuaded ourselves that this was so much as possible. Three years and a-half have since elapsed, and during that time we have observed so many fresh proofs of indifference in regard to the Dutch language that we have altogether changed our opinion as to the possibility of further checking the evil. We have come to consider the language, to which we have been devoting our labours, as a physician does an incurable patient whose worse sufferings may perhaps be allayed, whose certain dissolution may perhaps be retarded, but of whose complete recovery there no longer exists the faintest hope." In the body of the work, however, the author admits (p. 28) that "the civilized classes are everywhere doing their utmost to get rid of the Cape idioms," and that the Cape vulgarisms of which the book gives examples, are characteristic of the lower classes. He adds that those who speak grammatically are said to speak high Dutch, and that an Englishman who speaks Dutch always uses the vulgar tongue of the Cape.

From 1844 to the present time, the indifference complained of by Dr. Changuion has been increasing rather than falling off, while, if he were still among us, he would no longer have the consolation of believing that the civilized classes are forsaking the Cape Dutch dialect.

On the contrary, he would find that what is wrongly termed High Dutch has been almost altogether banished from ordinary conversation, and that even in the pulpit the younger generation of Dutch Reformed clergymen do not always aspire to that grammatical accuracy which distinguished and still distinguishes the older generation of Dutch Reformed clergymen, and which is still expected from a pulpit orator in Holland. Even emigrants arriving here from Holland gradually adopt our Cape idioms, and their children soon learn to converse in our soft and easy patois in preference to their harsher mother-tongue. This may be owing to the very small number of these immigrants who come out to South Africa, but there exists no likelihood that a stream of immigration will ever flow from Holland large enough to have any influence upon the future language of this country. Judging, then, from the experience of past times and from the tendencies of the present, we may safely conclude that the present language of Holland is not destined to become the future language of South Africa.

No longer, indeed, do we hear of endeavours to restore the Dutch language in South Africa. But probably very few of you are aware that strenuous efforts are now being made in certain quarters to give permanency to the Cape Dutch dialect by recognising and adopting it as the literary language of South Africa. A journal under the name of the "*Patriot*" has been started, which professes to employ this language only, and I understand that the promoters of the journal intend, before long, to publish a history of South Africa, and a translation of the Bible in the same language: If the object of the movement is to reach the mind and understanding of those to whom any other language is unintelligible, nothing can be more praiseworthy. But it appears to me doubtful, to say the least, whether there is any considerable portion of our population who are unable to understand correct Dutch. Corrupt as the Cape Dutch may be, I apprehend that those who would have sufficient education and intelligence

to read and understand it, would also be able to read and understand grammatical Dutch. There can be no doubt that the wants of the Dutch-speaking colonists must for a long time to come be supplied by other than English newspapers, but I am not aware that the existing Dutch papers which have hitherto been conducted with so much ability, fairness, and moderation, are unable to supply those wants, and their conductors certainly have not yet deemed it necessary to descend to the use of the Cape Dutch, merely for the purpose of making themselves understood. Nor am I aware that the Dutch state translation of the Scriptures is unintelligible to any considerable portion of the Dutch-speaking inhabitants of the Colony. The language of this version, like that of the English authorised version and Luther's German translation, is at once so simple and so pure, that it is difficult to believe in the necessity for another version better suited to the intelligence of the upper or of the lower classes. Of course, I am not now concerned with the question whether a nearer approach might not be made to the original in accordance with the suggestions of modern criticism, but merely with the question whether or not the language is intelligible. So attached are English Protestants to the translation known as King James' Bible, that although the number of words or senses of words which have become obsolete since 1611, amount nearly to one-fifteenth part of the whole number of words used in the Bible, any proposal to substitute for it an improved version more in conformity with the spoken language of England would, I apprehend, meet with very little encouragement or approval from them. At all events no Englishman who values the dignity of the Bible would seriously propose a new version in some provincial *patois* on the ground that the existing authorized version is not perfectly intelligible. The German Protestant still clings with fondness, not un-mixed with pride, to the celebrated translation of Martin Luther, and would resent as an outrage on his sense of

propriety any attempt to substitute for it a version in Platt Deutsch for the benefit of the lower classes. The Dutch authorized version has indeed undergone some alterations in spelling and in some points of grammar, but in the main it still retains the language and grammatical structure which were given to it by the pains taking translators appointed by the Synod of Dort in the year 1619. It has been reserved for our South African patriots to discover that there is a depth of simplicity beyond even that which the Dutch version has reached, and that there exists a class of people in our midst, whose simple minds and weak understanding cannot be reached without (if I may use the expression) levelling down the Scriptures to their standard. For my own part I do not believe that the Dutch-speaking inhabitants of this Colony have attained that stage of intellectual degradation; but even if they had, it would be a far more useful and noble employment to assist in levelling up their intelligence than to suppress the only book which by being universally read, still preserves amongst us a standard of correct, pure, and idiomatic Dutch. For scientific purposes no doubt it may prove useful to preserve evidence of the great change which the Dutch language has undergone by being transplanted from Holland to this Colony. In the same way the promoters of the movement I have mentioned might do good service by collecting those bits of humorous and racy poetry in which the country abounds, and for which the language is not ill adapted. But if the new South African literature is intended to arrest the spread of English and to prevent the importation of Dutch literature, I am firmly convinced that it will prove a mistake and end in failure. It is idle to expect that Cape Dutch will soon, if ever, become a literary language, in the highest sense of the term, capable of competing either with Dutch or with English. Poor in the number of its words, weak in its inflections, wanting in accuracy of meaning, and incapable of expressing ideas connected

with the higher spheres of thought, it will have to undergo great modification before it will be able to produce a literature worthy of the name. And the force and energy which would be wasted in bringing the language into such a condition would be more usefully employed in appropriating that rich and glorious language which is ready to our hands as a literary language of the first rank.

The worst feature of the new movement is that it appeals to the patriotism of the colonists for support, as if patriotism consisted solely in a retention of the customs of our forefathers whether such customs are worthy of retention or not. Surely it would be a more genuine patriotism to improve and elevate the mental condition of our countrymen by opening up to them those vast resources of intellectual wealth which a study of English literature must reveal. And if any prejudices stood in his way the true patriot would combat them, at the risk of his own popularity, in order that his countrymen might not be left behind in the race after culture and mental improvement. But in truth it is a misuse of terms to speak of patriotism in connection with this subject. The French colonist of Canada or the Dutch colonist of the Cape does not love his own country the more because French or Dutch is his mother-tongue. The Australian or the Canadian of English descent does not love his own country the less because English is his mother-tongue. The Americans before the war of independence spoke English, but they nevertheless manfully asserted their rights against the Government and Parliament of Great Britain. When they had obtained their independence, their use of the English language did not prevent them from becoming one of the chief rivals of the mother-country. I have no fear, therefore, for the patriotism of South Africans—whether they be inhabitants of this colony or of the neighbouring states—if they shall cease to use a Dutch dialect as their mother-tongue.

All honour be to that country, physically so small, morally so great, which first introduced civilisation into South Africa. I often wish that her history were more studied here, especially by those who profess to look up to her as the model for our imitation. But it is unfortunately too true that the country which was herself the birthplace of the religious and civil liberty of modern times was the indirect means of establishing the grossest form of despotism in her colonies. If the statesmen of Holland had been immediately responsible for the good government of her colonies, I have no doubt that things would have been different. But the government of her East Indian possessions was entrusted to a trading company, which cared little for the moral, intellectual, or material advancement of the inhabitants so long as the company enjoyed the monopoly of trade and brought in a good return to the proprietors. The Cape of Good Hope as one of the trading stations of the company fell directly under their sway. For a century and a half they misgoverned this country to such an extent that the evil effects of their misgovernment are still perceptible. If you wish to have proofs for this assertion, let me refer you to the excellent lectures of that learned judge and patriot, whose early death the members of his profession and the whole Colony have not ceased to deplore, I mean the late Mr. Justice Watermeyer.

Certainly, our Dutch rulers gave very little encouragement to any language but their own. I have already mentioned the two causes to which the Abbé de la Caille ascribed the decline and gradual extinction of the French language among the descendants of the Huguenot refugees. He might have added a third more potent than either. It was the firm determination and fixed policy of the Chamber of seventeen, as the General Council of Direction of the Dutch East India Company was called, to allow the use of the French language only so far as it was absolutely necessary, and to prevent its spread altogether, and the local Councillors at the

Cape were not remiss in carrying out the wishes of their superiors. To the truth of this assertion the old records of this Colony bear ample testimony, but I will content myself with a very few quotations. In the year 1701 the local Council wrote to the Chamber informing them that the French Minister, Pierre Simon was about to leave the colony, and requesting them to send out another minister in his place. The answer, addressed to Governor van der Stel, and signed by all the members of the Chamber, is dated the 20th September, 1701, and runs thus:—

“We presume that the Rev. Pierre Simon will not leave the Colony until another minister arrives to take his place. One who understands the Dutch and French languages will be sent out by the Chamber of Amsterdam, not, as we understand it, with a view of preaching in the latter language, but only for the purpose of visiting, admonishing, and comforting those old colonists who do not understand our language. By such means we may in course of time succeed in having that language destroyed (the Dutch word is ‘gemortificeerd’—mortified), and, as it were, banished from the place; and with this object in view you will take care that the schools shall serve no other or further purpose than to teach the youth to read and write in our language.”

After carefully searching the records, I do not find that any formal resolution on the subject was passed by the Council upon receipt of this dispatch, but in their reply, dated the 3rd February, 1702, and containing a very interesting report on the social and financial condition of the Colony, the following passage occurs:—

“We will take care that through the use of the Dutch language in the church and school at Drakenstein, the French language shall come in disuse among the members of the congregations, and thus in course of time be entirely rooted out; and this will the more readily happen, inasmuch as there are no longer any French schools.”

The Council kept their promise faithfully, and lost no opportunity for discouraging and even prohibiting the use of the French language. Thus I find that in December, 1709, upon receipt of a letter in French from the Consistory at Drakenstein, submitting the names of certain

persons as fit and proper persons to be elected members of the Consistory, the council passed the following resolution:—"That the Consistory be informed that they shall not in future have to write letters to Government in the French language, but that it shall be done in Dutch only."

From what I have said about the Dutch East India Company, it seems clear that we owe but a trifling debt of gratitude to their memory ; and such a debt as we do owe, we should but inadequately discharge by perpetuating a language which, in the ears of the Directors, would have sounded more odious than French, and more barbarous than the English language itself. But I do not believe that it will be perpetuated. For several generations the two languages may live more or less peaceably side by side, but in the end the fitter one will survive. Gradually the old prejudices against English are giving way to more rational views. The youngest of us can probably remember the time when it would have been considered a species of sacrilege to propose that a sermon in the English language should be preached in the Dutch Reformed Church of this town, whereas we now find that an English service is held as regularly as a Dutch service. In many a so-called Dutch household, English is the home language of the family, and as the rising generation grows up, this tendency may be expected to increase. In the capital of the Orange Free State itself, I am credibly informed, that English is as frequently heard in ordinary conversation as Dutch, nay, it has been confidently asserted by the chief Free State paper that English is spoken more accurately and more generally in Bloemfontein than in the capital of this Colony.

When we refer to the literature imported into this country, we find that English books exceed in number all the rest put together. In such of the country villages as have public libraries English books constitute the great bulk of the collections. In this library itself, which may be looked upon as to a certain extent indicative of

the tastes of the reading public of the Colony, English books outnumber the Dutch in the proportion of nine to one. Nor is all this to be wondered at. The practical usefulness of a language will always be the best guarantee for its diffusion. In the conduct of important mercantile transactions and in the carrying on the official correspondence, the use of English has become well nigh indispensable. Stern necessity, moreover, requires a knowledge of the English language from those who desire to serve their country in Parliament, or to practise in the Law Courts, or to become members of Divisional Councils and Municipalities, or to become qualified for the office of Justice of the Peace, or to engage in the noble occupation of teaching the youth of the Colony.

But, independently of the practical usefulness of a language, its inherent richness and power will give it an immense advantage over its poorer and weaker rival. It has been eloquently remarked by Donaldson in his *Varronianus* that "a language is only dear to us when we know its capabilities, and when it is hallowed by a thousand connections with our civilization, our literature, and our comforts. So long as it merely lisps the inarticulated utterances of half educated men, it has no hold upon the hearts of those who speak it, and it is readily neglected or thrown aside in favour of the more cultivated idiom, which, while it finds names for luxuries of civilization before unknown, also opens a communication with those who appear as the heralds of moral and intellectual regeneration." The truth of this remark is illustrated by the readiness with which the ancient Gauls accepted the language of the Romans. It is no doubt true that the language of a nation is the product rather than the cause of their mental qualities. But it is also equally true that the intellectual progress of a nation is mightily influenced by the character of the language which they use, whether they have inherited it from their ancestors, or adopted it from another race. "Men," says Bacon, "believe that their reason is lord over their

words, but it happens, too, that the words exercise a reciprocal and reactionary power over our intellect." Can the language of a people, then, be a matter of indifference to those who have their interests at heart? If it be true that our words exercise a reciprocal and reactionary power over our intellect, it surely is a matter of the greatest importance that they should be exact in their meaning, that they should be capable of dealing with a wide range of subjects, and that they should not be deficient in the power of giving expression to the thoughts of great thinkers. Where qualities like these are wanting in the old language, but are abundantly present in the new, it is no presumption to predict that the former must yield to the latter. Ideas which were incapable of expression in the old language find ready admission by being clothed in the new. In the course of time the new language becomes interwoven with the daily life of the people and instead of being regarded as an intruder becomes as precious to them as it is to those with whom it had its origin.

As an abstract proposition no one will doubt that it is good in every respect for a people that they should speak a common language. The occupations of life are so pressing and the natural indolence of man is so great that it is vain to expect that a large proportion of the population will be able to master two or more languages. So long, however, as different classes speak different languages no community of interest can permanently exist between them. With so many elements of discord existing in our comparatively small and scattered community it would be a real advantage to this country if the antagonism arising from a difference of languages could be entirely done away with.

At the present time the question I have been discussing assumes more than ordinary importance. A vague yearning for a closer union of the disjointed fragments of the European population has come over the land. The desire for a confederation of the different States and

Colonies of South Africa is gradually gaining ground. With some the idea takes the shape of a dominion under the British Crown, with others that of a confederation of independent states. I am not now going to tread on the delicate and forbidden ground of politics, but this I will say, that whether we are to have a South African dominion under the British flag or a union of independent states under a South African flag, the advantages of a common language will be equally great. What the future will bring forth none of us can tell. Taken at our best, the range of our mental vision is so limited that we oftener than not fail to detect the full operation of all those circumstances which are silently moulding the events of the future. Sudden catastrophes, too, will sometimes upset the most careful calculation. But considerations such as these need not deter us from studying the signs of the times, and bringing our knowledge and experience of the past to bear upon the probabilities of the future. Something is gained if we are thus enabled to prepare and bid others prepare for those coming even's whose shadows we see dimly cast before them, and nothing will be lost if our anticipations should not be fully realised. And where it is found as a fact that the current of events is uniformly tending in one and the same direction, it may be our duty to do everything in our power to stem the current, or it may be a wiser course to accept what is inevitable, but it would be sheer folly to close our eyes to the existence of the fact.

Applying these remarks to the question with which I started, I have only to add that all the facts and arguments which I have to-day brought forward appear to me to point to the conclusion that the time is still far distant when the inhabitants of this Colony will speak and acknowledge one common mother-tongue, that it will, however, come at last, and that when it does come, the language of Great Britain will also be the language of South Africa.

PROCEEDINGS

AT THE

Forty-Eighth Anniversary Meeting

OF THE SUBSCRIBERS TO THE

SOUTH AFRICAN PUBLIC LIBRARY,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 19TH MAY, 1877.

HIS EXCELLENCY THE RIGHT HONOURABLE

SIR H. B. E. FRERE, BART., IN THE CHAIR.

CAPE TOWN:

SAUL SOLOMON AND CO., STEAM PRINTING OFFICE.

1877.

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| J. C. GIE, Esq.

Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

MAY IT PLEASE YOUR EXCELLENCY, LADIES AND GENTLEMEN,—

The Committee in presenting a statement of their proceedings during the past year have to report that, in accordance with a resolution passed at the Annual General Meeting of the Subscribers, held on the 13th of May last, a special meeting was convened for the purpose of considering the propositions laid down, and the resolutions taken, at a meeting of the Library Committee, the Trustees of the Museum, and the Trustees of the Grey Collection, with reference to the Library and Museum Building and to the future constitution and management of the Public Library.

The Committee having taken into consideration the foregoing resolutions, as well as the general mode of administration of the South African Public Library, decided to recommend to the subscribers a series of propositions, which in their opinion it was desirable to adopt, and which was submitted at a Special General Meeting of Subscribers on the 12th July last, when the meeting unanimously adopted the first recom-

mendation, viz : "That it is desirable that the building occupied by the Library and Museum should be considered a public one belonging to the Government, the Committee of the Library and the Trustees of the Museum, having the sole use for their respective trusts." This resolution was duly forwarded to Government.

The Committee have much pleasure in announcing that the Government, upon representations made by the Building Committee of the Library, and Museum, on the state of the Building invited a sub-committee to meet a gentleman from the Public Works Department to consider what alterations, and repairs were to be effected, which resulted in alterations being made, which improved the exterior of the building, and the Committee confidently express a hope that the Government and Parliament may soon adopt means to replace by an Iron railing the unsightly fence which at present separates the Library and Museum Building from the Botanic Garden.

The Committee have to state that they deemed it advisable to make certain alterations in the rules relating to the issue of books and periodicals, to second and third class subscribers, by which they are now entitled to receive books and periodicals one month earlier than was permitted heretofore and trust this will meet with your approval.

As a matter of experiment the Committee have extended the hours to which the Library is to be open during the summer months, that is, up to $\frac{1}{2}$ past 6 p.m ; and although they cannot report that any large number of subscribers or the public, have availed themselves of the privilege, they would recommend their successors in office,

to continue the experiment during the next summer months.

With a view to the greater usefulness of the Institution, the Committee endeavoured to augment the number of subscribers, and with that object addressed a circular to non-subscribers resident in the metropolis, and suburbs, who might reasonably be expected to support the Institution ; the Committee regret to state that, they met with little response, and although the Committee cannot help expressing regret at their want of success, they have the satisfaction of knowing that the value of the Institution continues to be appreciated in proof of which they would mention a presentation made by Colonel Blagrove, late of the East Indian Service, now residing in England, of a very valuable collection of books on irrigation ; and our late Governor Sir Henry Barkly on his leaving the Colony presented the Institution with 159 volumes, of works on Science and Literature, and a number of Parliamentary papers ; two legacies (one of which was referred to in the last Report) have been received from the late Mr. Joseph Maynard, and from the late Mrs. Farmer, both of Wynberg, the former amounting to £25, and the latter to £100, less legacy duty.

The number of entries for new books in the proposal book indicates that the principal is appreciated by the subscribers, and has received due attention from the Committee.

During the year the Committee have augmented the collection by the purchase both in England and in the Colony, of many valuable works, and they expect shortly to receive a further supply of standard works now under order.

The accession of books in the various depart-

ments of Science and Literature, during the year has been as follows :—

	Vols.
1. Miscellaneous Theology	20
2. Political Economy, Government	29
3. Science and the Arts	93
4. Voyages and Travels	90
5. History	55
6. Biography	49
7. Novels	86
8. Belles Lettres	71
Total	493

Amongst them will be found valuable works presented by the Royal Society, the Royal Astronomical Society, the Royal Geographical Society, the Cobden Club, London, the Royal Academy of Science, Munich, the Smithsonian Institute, Washington, the Colonial Government, the Rev. L. Cachet, E. J. Stone, Esq., Astronomer-Royal, J. Gamble, H. Tennant, G. St. Vincent Cripps, J. B. Smithers, R. F. Fairlie, and B. Hutchinson, Esq., besides those already acknowledged, to all of whom the thanks of the subscribers are due.

The issue of books in the several departments during the past year, has been as follows, viz :—

	Vols.
Miscellaneous Theology	69
Political Economy, Government, &c.. . . .	58
Science and the Arts	209
Biography	767
History	512
Voyages and Travels	1,325
Belles Lettres	794
Works of Fiction	7,372
Reviews and Periodicals	6,197
Total	17,303

As compared with the issue of books during the previous year, this statement shows a slight falling off in some departments, but an increase on the whole.

The attendance of readers and visitors, has been much in excess of last year. From a record kept by the officers of the Institution it appears that the number of visitors this year exceeded that of the previous year by nearly 3,000, twenty-two thousand, seven hundred and fifty-two having visited the Library, being an average of 81 per day. The largest on any one day being 147 and the lowest 28.

Referring to an allusion, contained in the last report, to the custodianship of the Grey Collection, the Committee received from the Superintendent-General of Education a letter on the subject, enclosing letters from Professor Max Müller and one from Dr. Jolly of Würzburg, offering his services for carrying on the researches of the late Dr. Bleek, and for filling the office of Custodian of the Grey Collection, for three years at a salary of £300 per annum.

These communications received from the Committee very careful consideration, and led to a correspondence with the Superintendent-General of Education and having fully discussed the subject, the Committee confirmed the decision of their predecessors as conveyed in the last Report, and expressed the hope that through the instrumentality of the Superintendent-General of Education, the Government may be induced to provide for the further study of Native Languages.

The arrangement whereby Miss Lloyd was engaged temporarily to copy and complete the unfinished catalogue of the Grey Collection is still continued.

Among the accessions of the past year to the literature of the Native languages contained in the Grey Library, a generous gift from the Native Training Institution at Lovedale demands especial notice. It consists of eleven publications in the Kafir language, and one in Sesuto, all printed at Lovedale, as well as bound there, with a degree of taste and skill which reflects the highest credit upon all concerned. Five of the above-mentioned Kafir works, *viz.*, Genesis, Second Lesson Book, Psalms, "Come to Jesus" (printed in 1874), and a Hymn Book (of 1875), had been particularly noted down by Dr. Bleek as still wanting to the Grey Library, and, through the kind exertions of the Rev. Dr. Stewart to whom this was made known immediately before his departure for Lake Nyassa, and of Mr. G. M. Theal, they have now reached us; with the addition of "The Angels' Message," translated into Kafir by Daniel Mzamo (1875); and "The New Kaffir Primer" (1876); besides several duplicates. The Rev. A. J. Newton has also presented four Kafir books:—the first, containing three tales of the Amampondomisi, taken down from the dictation of the Chief *Umditshwa*, by the Rev. B. L. Key;—a "Tract on the Communion," by the same author, being the second book sent. The two others are respectively entitled "Lessons in Words and Phrases in English and Kafir," and *Incwadi Yentsomi*. They were all printed at St. Peter's Mission (*e-Gwatyu*), in 1876 and 1877. To the Venerable Archdeacon Waters, and his daughter, Mrs. B. L. Key, we are much indebted for some pieces of Aboriginal lore, mainly taken down, by Mrs. Key herself, from various Native informants (principally Gcaleka), at St. Mark's Mission

Station. The few sheets already received afford further evidence (were such required) of the wealth of traditional literature existing among our Frontier tribes, and of the necessity for a speedy and well-organized effort for the preservation of whatever may still be rescued from oblivion.

We have also to thank Archdeacon Waters for copies of his Mission Reports for the two last Quarters of 1876.

From the Bishop of Natal, three Zulu works have reached us, *viz.*, the "New Testament," translated by himself; and a new edition of his "Church of England Prayer Book;" both printed in 1876, at the Native Press at Bishopstowe; also "Genesis, with Commentary," printed at the same place in 1877. A list of words in English and Zulu, recently published by the Bishop of St. John's, in the endeavour to secure a "uniform Theological Terminology" in various Kafir dialects, has been presented by the Rev. Canon Lightfoot; and a "Spelling and Reading Book" in Zulu, by the Rev. Charles Roberts, printed at D'Urban (Natal) in 1876, has also been added to the Collection.

From the Rev. W. H. R. Bevan, a book of Prayers in Serolong (Setshuâna) has been received, printed, this year, at Bloemfontein, for the Church Mission in Basutoland. The Rev. W. Crisp has sent us four Serolong books, printed at the Church Mission Press, at Thaba Ncho, from 1873 to 1875,—*viz.*, his Setshuâna Reading Book; and also a Catechism and Hymn book, Gospels' Harmony, and Church Prayer Book, translated by himself, with the exception of the Epistles and Gospels in the Prayer Book, which are the work of the Rev. G. Mitchell. Duplicates of two more

Serolong publications were also presented by Mr. Crisp.

From Kuruman, three Setshuâna (Sextlapi) books have been sent down by the Rev. J. S. Moffat, *viz.*, an illustrated Primer, by the Rev. A. Wookey (London, 1876), and two Spelling Books (Kuruman, 1865, and 1869), which were still wanting to the Collection.

From Bishop Steere, the contributor of the main portion of the Swahili literature already contained in the Grey Library, ten more works have been received ; all of them printed in 1876, at the Universities' Mission Press, Zanzibar ; and eight, out of the nine Swahili books sent, translated by Bishop Steere himself. The Swahili portion of this gift is as follows :—"Twelve Dozen Dhow-searching Questions, in English and Swahili," by Captain Malcolm, R.N. ; Prayers ; Epistle to the Philippians ; Bishop Forbes' Catechism ; Form for admitting Catechumens (translated by the Rev. J. Farler) ; Baptismal Service ; Epistle of St. James ; First Epistle of St. John ; and a "Tract on Mohammedanism," in Roman and Arabic characters. The remaining book, is Bishop Steere's "Walk to the Nyassa Country," in English.

From the Rev. H. Beiderbecke, of the Rhenish Mission Society, three Otyihereró books have been received, printed, in 1875, at Cape Town, under his own superintendence ; *viz.*, the Book of Psalms, translated by the Rev. H. Brincker ; and reprints of Luther's Small Catechism, translated by the Rev. C. H. Hahn, and a Hymn Book, compiled by the Revs. C. H. Hahn, H. Brincker, and other Missionaries. The Rev. J. Rath has presented three sheets of manuscript, containing Otyihereró—German additions to his MSS.

“Otyihereró Dictionary’s Materials” (No. 3789), which are already in the Grey Library.

From Mr. C. Ritter, Treasurer to the Finnish Mission, at work in Ovamboland, a copy of the first printed book in the Shindonga (Ovambo) language has been received; *viz.*, a Primer, by the Rev. P. Kiiuvinen, printed at Helsingfors (in Finland), in 1876.

From Missionaries in Madagascar, three gifts have lately reached us; *viz.*, a copy of the first number of the “Antananarivo Annual and Madagascar Magazine,” for Christmas 1875, presented by the Rev. L. Dahle; the second number, for Christmas 1876, presented by the editor, the Rev. J. Sibree, Junr., of the London Mission Society; and a work entitled “Scuth-east Madagascar,” being notes of a journey made in June and July 1876, through a part of the island, and likewise presented by the Rev. J. Sibree, Junr., the author.

To the collection of early printed books, the Venerable Archdeacon Lloyd has contributed the following specimens, *viz.*, a Petrarch, printed at Basle, in the Sixteenth Century (containing the bookplate of Mr. W. Hammond); “L’Adone,” by Cavalier Marino, Paris, 1623; and the Second Part of Camoens’ “Rimas Varias” (vols. III.—V.), Lisbon, 1688.

The Colonial Estimates for 1876—’77 were kindly presented by Mr. J. Noble, and a curious specimen of an American newspaper by Mr. J. C. Juta.

Several Native Photographs have been added to the collection; and, among them, one which was taken from a portrait of the Kafir Chief *Kreli*, and presented by the artist, Mr. W. Schröder.

Mr. H. C. Schunke has also presented a copy

of his Sketch Map of the scene of the late war in the Transvaal.

The Treasurer's Account of the income and expenditure during the past year, will now be submitted.

ADDRESS.

HIS EXCELLENCY SIR H. B. E. FRERE then delivered the following address :

LADIES AND GENTLEMEN,—According to the honoured custom of this institution, your committee has called upon me to deliver to you the annual address ; and in so doing they were kind enough to offer me the widest possible choice of all subjects in literature, science and art. They put no restriction upon me, and, as very often happens under such circumstances, I found considerable difficulty in making any selection, and came to the conclusion that I could not do better than refer to the proceedings of my predecessors, and take advice from those wise and good men who have in bygone days addressed you from this chair. The committee were kind enough to place at my disposal their records of these discourses ; and I find that they touched upon almost every possible topic likely to interest those in South Africa connected with this institution. It struck me, therefore, that instead of attempting to find anything new, with regard to such topics, it might be of more practical use to the institution if I were to take up the advice of those who have gone before me and see how far it had been acted on, and how what they have

wants and defects, and the best means of remedying them.

Now let us consider, in the first instance, what one would expect, on landing in Cape Town, to find in an institution of this kind. One would naturally suppose that in the capital of South Africa there would be a handsome building devoted to science, literature and art; and as far as the building is concerned here, it undoubtedly is in our Library and Museum. You would then also expect to find adjacent to such a building agreeable pleasure grounds such as, I think we may say, we have in the Botanical Gardens. You would expect to find on the shelves of the Library a collection of books which would leave nothing to be desired in history, literature or science, relating to this part of Africa. On the Museum side complete collections of the Natural History, Geology, and the principal productions of the country.

Now let us consider how far the reality answers this description. Beginning with the exterior, we all know what a handsome and substantial building this is, but can anyone say that they are satisfied with the state of things around it? The temporary fences are by no means what they ought to be, and, above all, there are two points which admit of immediate improvement, and they are of great practical moment. One is the very imperfect access to the Library. In weather like this said could be applied for our benefit. I generally found with regard to such advice that it was, in every respect, most excellent advice, but that it had been most imperfectly followed, and that what was now wanted was to devise means of giving effect to what we already know and what is generally acknowledged regarding our

you cannot get to the door dry-shod or free from such a wetting as you may get in a very few moments from a South African shower ; you have no access to the garden close at hand. I was very glad indeed to find that the committee have already anticipated what is wanted in the matter, and that they have pointed out the necessity for improving the area in which this building is situated ; but I noticed in the report a slight vagueness as to how this was to be managed, and having considered this matter with the advice of the gentlemen interested, I find that we must carry with us three or four distinct bodies. There is not only your own committee and the body of subscribers, but we must also get to unite with us the committees and those interested in the Museum and in the Botanic Gardens ; besides the Municipality and a department of the Government. This, in the first instance, is a difficulty which has to be overcome. I beg you to bear this in mind, because it will considerably affect any suggestions with regard to the remedy.

Let us now enter the building and we shall find a really magnificent collection of books. It has long been the pride of Cape Town, and I think it is a collection of which you may very justly be proud. But when you go into details and look at the several departments of literature, it seems to me, so far as I can judge, from a superficial examination, to be very incomplete. Remember, ladies and gentlemen, I do not come here to flatter you or to say smooth things regarding this institution or anything else (applause). I come here in the hope of telling you what is the view of an outsider who has seen something of similar institutions elsewhere, and who desires to give you his honest impressions regarding those matters which

interest you ; and therefore if at any time I may appear to be censorious, I trust you will make allowance for what seems to me the most useful part of the duty I have to perform (applause). Besides the incompleteness of the collection, there is no space for expansion, and that is one of the greatest and most serious defects which can afflict a public library. You find it more or less affecting every great and growing library, because no library can be great or complete which is not constantly growing ; and unless you have the means of expanding you may say that a library has already ceased to be complete, and must be verging towards decay. Now your committee has anticipated this want also, and there is doubtless a great deal to be done by altering the staircases, and improving the shelf accommodation. You may by this means get some more room, but not, I think, as much as you require ; and this alone will prevent any very great additions to your collection. If you got, for instance, such a fine addition to your library as I saw just now in the committee-room—a great collection of books on natural history—where are they to go ? Where will you find the table-room on which great works like those of Gould and others can be spread out and looked at, without being perpetually injured ? And, above all, where will you find the means of accommodating those who require to study them ? In some parts of the collection there are very notable deficiencies. Your collection of books on philosophy and ethics is not what my friend Dr. Dale would desire, and with regard to architecture, you must recollect that everybody here present probably belongs to a nation which has studied, and is studying, architecture as an art applied to every-day life. Our

best buildings here, are those which have been built a long time ago, and with the exception of some of the great houses in your streets, the domestic architecture is certainly not equal to what it was during the time of our predecessors (hear, hear), and even our predecessors are not properly represented in this library. If anyone was looking among these volumes for a good example for a town hall, a great bank, houses of parliament, or even a fine building for domestic purposes, where ought he to expect to find what he wants? He would naturally wish to know something of the halls and great buildings in England, Belgium, France, and Holland, knowing that in records of them he would find a wealth of architectural knowledge which has been fairly represented by great illustrated works on architecture, accessible in almost every library in Europe. But of these we find very few traces here. Then, again, if we had such books we are met by the same want of space. If you got the great works of modern architects, where would you spread them out here so that they should not be perpetually injured? Then, again, there is a great division of science as applied to daily domestic life which we find very imperfectly represented here, and that is sanitary science. I would ask Dr. Ebdon how he is satisfied with the books which are to be found in this department of the library, as representing the modern sanitary science of the civilized world? This comes home to us all very specially at this moment, and though we may hope that that benevolent wind which has done so much for us in time past will, to some extent, purify the town in time to come, still when we are advancing in the way in which I see everything advancing in South

Africa, I think we are bound to see how people in other parts of the civilized world protect themselves from the dangers incident to living in large, crowded places (applause). The same remarks would apply to the science of Meteorology, which is almost, as regards this part of the world, popularly speaking, a blank. We have most valuable additions to the science in the observations made at the Observatory, but how far do those observations do the work of similar observations at Greenwich and Kew, in being immediately applied to save the lives of citizens of this country, which is, after all, one of their great objects? When you are complaining of the way in which your health is affected in this country, the first questions you would ask would be about the winds and the fall of rain, and of other data, of which, popularly speaking, so far as they are accessible to the active medical practitioner, you have very few records. Again, with regard to foreign literature, consider how few shelves contain all we possess as representing the classics of France, Italy, or Germany. Last, but not least, I would ask my reverend friends here present, how they are satisfied with the theological collection? I should have hoped to find this branch of literature at any rate fairly represented; and let us do justice to our predecessors in saying that on the shelves above you will find, in the Dutch collection, of the Dossinian Library the theology of Holland a century and a half ago adequately represented; but with regard to all the strife and struggle of modern days and the discoveries of theology as connected with antiquarian research, where is the result which we may find upon our shelves? And this is a very serious drawback to us, in every respect (hear, hear).

Having now gone through the very ungrateful task of pointing out some of the defects, let us now come to the more practical question of the remedy ; and here I find I am treading upon debatable ground, but I will tell you frankly what appears to me to be the case, and if we differ I trust you will convince me that I am wrong, and I shall only be too glad if the result is that we come to the truth at last. One remedy proposed for our want of space is that this Library having already attained the fullest dimensions of which it is capable, with regard to the building assigned to it, should be made a library of science, of works of reference and solid learning, and that readers of light literature should go to a circulating library for novels, romances, and periodicals (applause). Well, gentlemen, there is one thing that can be said in favour of this plan, it is certainly very effectual. It is what you call very "root-and-branch" kind of work ; but the difficulty you will find, directly you begin to apply this principle to practice, is to decide where you will draw the line (hear, hear). Of course, if you carried it out very rigidly indeed, you may as well shut up the Library altogether, except to a very few of those who would wish to consult it (applause). Would you draw the line at science pure and simple ? or at what branch of literature ? Shall Divinity be included or excluded ? What will you say to history and the classics ? and, when you begin shutting out works of fiction, do you mean to exclude the Greek and Latin poets ? or, if you allow them, how will you do with translations and imitations ? Practically, you will find no such line can be drawn. There is but one line, so far as I know in practice, that you can draw, and that is, that you shall say that a work, no

matter what its subject, which is valuable and difficult to replace shall not be taken out of the building. That is not by any means such a difficult thing to settle. You can at any time say, "This is a work which, if it is lost, we can replace, and if damaged we can mend;" on the other hand, if it is a rare, valuable, or expensive work, which it is difficult to replace and which it would be a great reproach to injure, then I think you may safely say, that "Such a book shall not go out of the library; it is quite sufficient to allow everybody to come here and consult it." But then the question how far your library shall be simply a reading-room, and whether you shall let any portion of it circulate beyond its walls is by no means so plain a matter as it may appear, because there are some libraries, like that in the British Museum, for instance, which allow no book to be taken outside the walls; and there are others, like the library at the India House, where there are a great number of very valuable MSS. which, under proper restrictions, are allowed to be sent to different parts of the world. Some of them have, at different times, been sent to India, Russia, Germany and other places. To do this involves much trouble and some cost, but if you like to go to the expense of so doing, you may make a library as free as you please to all at a distance as well as to those near. But if you do not do this, and in our case we cannot afford the expense, you must draw a line between the costly and the less valuable books, and not allow any books to be taken out of the building which cannot be easily replaced; and I think that this is one of the practical matters to which you should in the first instance address yourselves. You have a great number of very valuable works, many of

which ought never to leave this library ; some of them, I am told, have gone to distant parts of the colony, where they have been for several years, and the sooner you get them back and never let them go out again, the better for the library. Then with regard to what you should do for the future, and this is really the practical question. It seems to me that both the extreme parties to this discussion between the merits of light and solid literature rather miss the mark—that, after all, there is a great deal to be said on both sides, and that the true way is a medium course. Anything like an exclusion of works of fiction or a serious curtailment of works of imagination, seems to me to go rather upon a mistaken conception of the use of a library, because we know that books are, after all, but the embodied thoughts of mankind, and a great public library should adequately represent the embodied thoughts of all mankind who immediately or remotely concern us in times ancient or modern. From this point of view who can say that the greatest philosopher or the gravest politician can do without the shelves of fiction ? What historian could write of ancient Greece, or Rome, or Syria, without a reference to poets and dramatists ? Who could picture the England of the Plantagenets without Chaucer ? or of the Tudors without a diligent study of Spencer and Shakespeare and the dramatists ? Milton, Waller, and Lovelace are as necessary to a study of the Stuart era as Clarendon or Bacon are. Can anyone of us imagine Macaulay writing history without his novels or his newspapers and his bundles of lampoons and epigrams ? And let us come closer to our own time : Who can understand the politics or social problems of modern England without at least some knowledge of Thackeray,

Dickens, and of our excellent contemporary *Punch*, as well as of the works of Coleridge and Wordsworth, of Tennyson and Browning? I think you may get a good deal of instruction on this point if you look at what any great writer has told us of the works with which he used to be most familiar as a youth. You will probably most of you have very recently read what Macaulay tells us on this subject, and what his friends recount of him. If you look at Southey's history of his own youthful studies, you will find he read not only a great deal of history, deep philosophy, and theology, but also that his great favourites were works of fiction—from "Robinson Crusoe" and the "Pilgrim's Progress" down to the poets and novelists of his own time—and that he set as much store, in judging of what he should write for a grave article in the *Quarterly*, upon his reading in fiction, as he did upon his studies in history or philosophy. I think we may look also at what is done by modern students and philosophers in this matter. At the "Athenæum" Club in London, they boast of having the best library of any club in the metropolis, and I believe they are not without reason in their boast. When you go in there, you meet not only great divines and statesmen, men of science like Huxley, Tyndal, and Carpenter, and other modern philosophers, but you meet practical men, engaged in engineering or statesmanship, and every other walk in life; and if you watch their reading, you will find that they do not by any means confine themselves to the shelves of pure science. There are a considerable number of standard works of imagination and fiction on the shelves, but there is, in the middle of the great room, a very long table at which you

will find, as it comes out, almost every work of poetry or imagination as it is published in London, and the busiest and the most philosophical members are as constant in their attendance there as any of the youngest and least occupied (hear, hear.) I may tell you further that this power of commanding all the stores of modern literature may be combined with a due regard to economy, for we must recollect that a philosopher is not always nor often a very rich man, and that he is obliged to study economy even more than the general reader does. I will give you an illustration from what I saw at a library in Kurachee, in India, the first library, by the way, in which we had the same excellent rule that you have here, of allowing all comers to read. There was a man whom I used to observe there—a common soldier, who had never got either a corporal's or a serjeant's stripes on his arm, and I was told afterwards that, not being particularly smart, though a very good, steady man, he did not aspire even to be a corporal. But this private soldier was most constant in his attendance, at the library, and I was curious to know what was his course of reading, and I found he had been reading the works of Jeremy Bentham, straight through from beginning to end. I would ask you to consider the amount of determination and philosophical spirit that must have been in that man to make him go steadily through the works of Jeremy Bentham, volume by volume. He had got through, I think, ten volumes, which I found he had read through and steadily studied, for I found he knew very well what their contents were. But how did he manage it? I found he never took two volumes running: he always took between

two volumes of Bentham one or two good novels, and refreshed himself, after going over the dry heights of political science, by a spell of Thackeray or Dickens. It always struck me that that man's example was an instructive one for us all. But how are we to combine the power of consulting valuable, solid works, and of reading the general literatue of the day? It seems to me you might very well adopt what is the plan at the great libraries in London, for instance, the Athenæum Library. We have a very jealous committee there, who take very good care that they do not buy or put on the shelves any work which is not of standard merit. They take the greatest care that, if a novel is purchased, it is a good novel which has been stamped as giving its impress to some thought of the age, and that it is properly bound and placed upon the shelves. But the bulk of what you may call circulating literature, current words of imagination and fiction, is supplied to the members by the great lending libraries, like Mudie's, Hookham's, and so on, who lend out their works to the club as to a private subscriber. These great circulating libraries take a great number of every work that comes out, in proportion to what they think is likely to be the public demand for it—fifty or sixty, or perhaps a couple of hundred copies sometimes of one work, and they lend them out at fixed charges to all their subscribers, to institutions as well as to individuals. I know institutions quite as distant as this, which made an agreement with one of these circulating libraries. Sometimes they have such a circulating library close at hand, and I hope we shall not be without one here very long. The great library makes an agreement with a circulating library to furnish one or two or more copies of every work,

which is likely to be popular, as it comes out, and these are sent, if the subscriber is at a distance from London, in a weekly or monthly box. You could have no difficulty in getting such a box sent out to you here every week. One merit of this plan is that you can do everything that is required by simply having one careful assistant in addition to the ordinary librarian. Mr. Maskew, the librarian of this institution, could, I am sure, easily manage with one intelligent young man as an assistant. He could keep a complete check upon a system of this kind, and would let you have your works of fiction or imagination, or anything else, voyages, travels, or biography as they came out, or as soon as they could be got by anyone living at a distance of three weeks' voyage from London. Now this, I believe, is a most practical and easy matter, and it is one which requires only a little correspondence and attention to enable it to be carried out. It would also avoid such difficulties as I have been told of occurring to subscribers here who live close at hand. I have heard of one case where it took seventeen months to get a copy of a popular work, which almost everyone wished to read, which, of course, is quite equivalent to a prohibition.

In whatever aspect you view these questions they seem to me always to point to want of more room, and of more money.

Taking first the question of more room, the point is how best to utilise what you have now got. We have spoken of fresh shelves and of a fresh staircase, but one thing that occurs to me is, that the large central hall is a sort of Nomansland, between the Museum and this institution. I see that the great elephant-seal has got in

there, and having got in there, I have no doubt he would have come on and taken possession of this room also, but he could not get through the door, apparently, and there he is. There are also some pictures which I think would probably be as much appreciated if they belonged to an art institution. They are at present indifferently hung as regards light, and unless you get upon the back of the seal you cannot well see the merits—and they are very great—of those faithful portraits of South African scenery (applause). I think that some of my friends here could tell us how to make a fair division of that room which would make it more useful to both the Museum and this institution, and relieve, to some extent, the present want of space.

Then there is also a mode of dealing with a library of this kind, which I cannot recommend should be carried out to any very great extent, but which would furnish you with more room, and that is that there might be some weeding. I do not know that this could be carried out to an extent that would give you any practical addition to your room ; but if it could, let me suggest that where you have several duplicates you might send them to some of our friends at a distance, to places like Port Elizabeth, Natal, Bloemfontein and Kimberley. They are all parts of South Africa, and I hope that they will, in time, have libraries quite as large as this is at present. But, however much you may weed, you would still require more room, and looking at the question in its entirety, I do not see how you can do without building. You must add very considerably, whether you look to the Museum or whether you look to the library, unless you choose to stand still and allow decay to commence ; be-

cause any institution like that Museum or like this library, which does not go on, must begin to go back, and a condition of continual progress, in this as in other affairs, is the only condition of safety (applause).

A friend, to whom I am indebted for many suggestions on these subjects, reminded me of the great plan of Sir George Grey, to whom so much of what we have around us is due ; namely, to have a suitable building for the University at the other end of the Garden, and the Library and Museum at this end. That is an idea which, I trust, will some of these days be carried out. I hope the day will come when it will be a reasonable and practicable thing to ask for such assistance from the Government, as the erection of a really handsome University building at the other end of the garden (hear, hear). Meantime, however, do not let us deceive ourselves in this matter. To ask for such things just at this present moment is simply to ask for impossibilities. Therefore, let us look at what is practicable and near at hand, and looking at this I find that the whole of this building was evidently designed for extension. Both ends of the building, and this south-western façade, are finished architecturally, but there is nothing at all in the state of architectural finish on the side facing the Cathedral, and there can be no doubt, if you look up the plans of the building, as originally designed, you will find it was intended to be extended in that direction. I have not seen the old plans, but I am quite certain that what the architect intended was an extension in that direction ; and I think you would find, if you referred the matter to architects, and to the advisers of the Government in such matters, that such extension, by

means of a building of glass and iron, such as would be constructed in Paris or London, would be by no means a difficult or expensive matter. I trust this will be one of the subjects that will be taken up by your new committee.

Then there is another matter which is also one of very practical moment which greatly concerns the utility of the library, and that is the want of a catalogue. This is also a matter, to some extent, of expense, but it would be very moderate, and more a question of arrangement and perseverance than of any very great cost. I should be very glad, indeed, having had some little experience in catalogue-making in large libraries in Europe, to give my personal assistance to those who are interested in having a catalogue (applause). I am quite satisfied, moreover, that the expense of getting a good catalogue would pay for itself. If you only do the thing well, it need be no burden upon the funds of the institution.

There are two parts of this library, which I believe to be unique in Africa and probably in the civilized world. I refer to the Grey Library, and to all you have there of the recorded labours of the late Dr. Bleek. I know there are some of my utilitarian friends who rather look upon this portion of the library as an ornament, and, in some sense, as taking up room which might be used for what appears to be more immediately practical purposes. But I would ask them to consider what title we have in South Africa to the respect and consideration of the civilized world apart from our position as a great and growing community? Now, if you were to ask anyone, say in America, in England, or in Germany, any man who is connected with the

great centres of intellectual thought, "For what is South Africa famous?" I fancy, according to his peculiar studies, his answer would probably be: "It is the place where Sir John Herschel lived for a long time; where he observed, and where he brought to the knowledge of mankind all that he has told us of the Southern Hemisphere, and his reflections on what he had seen in the Northern Hemisphere, and where his work is being carried on by Professor Stone." Another answer might also be: "It is the place where Sir George Grey did so much for science and for the country." But if the person interrogated were connected with ethnology or philology or any of the learned branches of literature connected therewith, which are most attended to in Germany, Russia, France, England, and Holland, he would say: "It is the place where Dr. Bleek laboured so well, and made such wonderful discoveries in philology and ethnology" (applause). In fact, what is contained in the Grey Library is one of your best titles to a high place among the civilized communities of the world (applause). Now this work, as you are aware, has been left unfinished; but depend upon it, if we value our own character, it must be carried on and completed, and I think the sooner we set ourselves to work to do this the better. I am certain that the Government of this colony is with us in this matter, and that we shall have all reasonable assistance from them; but it is a question which is much more for the consideration of the subscribers to this Library, because if any of us look upon this as more than a mere circulating library, depend upon it the soul and kernel of the institution is in that corner in the Grey Library. I trust this will be taken seriously

in hand, and that we may all think over the matter, and see how this work of Dr. Bleek's may be completed. Do not let us think it is by any means a matter of mere science and literature. I was quite startled on hearing the report read just now, to find how far the influence of his work had spread. We were told of the contributions to the Grey Library from Finland and Madagascar, but I would ask what title have we to the attention of Finland and Madagascar if it is not from their knowing that we attend to these particular branches of study which Dr. Bleek made his own, and that they hope we are carrying them on.

But, again you have this year contributions in your library of great value from Dr. Stewart, at Lake Nyassa, and from Bishop Steere, of Zanzibar. I need hardly remind you of what these men are doing. It is true their primary function, is to preach the Gospel to the heathen, but both of them have given much time, labour, and attention, we can hardly say to the *literature* of the heathen, because they have no literature at present, but to the task of making a literature for them, to learn all about their language and the affinities of their language. Just consider for a moment of how much practical money value is the work of Dr. Bleek to Dr. Stewart and Bishop Steere and to all who are dealing with the languages of South Africa. All of us know and venerate Dr. Moffat; we know how he has devoted himself to the translation of the book of books, the Bible, into the language of the Bechuanas, the people among whom he lived and laboured. Apart from all questions of theology and morality, that Book is the Magna Charta of civilization; to those people

and it is the first business of any man who wishes to raise them or make them anything better than they are, to give them a translation of the Bible. Here, then, we have men who have devoted their lives first of all to learning the language, and then to translating the Bible, and I was asking the other day just before I left London, why have not we got this work of Moffat's published? I was told there were difficulties of transliteration; it was difficult to know how the Bechuana words were to be properly expressed in the alphabet we use, and here this whole work of printing the translation of the Bible has been kept back by want of what it is the peculiar province of men like Dr. Bleek to teach us. It may seem a very small thing, but the proper expression in our letter of a Kafir word is a matter of the utmost importance to anybody dealing with Kafirs; and as we all have, more or less, to deal with them and other native races in South Africa, do not let us suppose that these questions of philological scholarships are matters of purely theoretical moment. They concern the printer, the missionary, the legislator, the lawyer, and everybody connected with practical life in Africa, and you have only to give the very moderate remuneration which is required, to secure the services of scholars who work not for lucre, but for the love of the work they are doing, and you may secure for yourselves a good hard return in pounds, shillings, and pence. I would, therefore, put this before you as a practical matter, and I would ask you never to think that the labours of Dr. Bleek or those associated with him as men of pure literature and philologists, are matters which are not of practical moment.

Then there is another part of the library which is, I believe, also unique and it is the Dutch library upstairs, which was left to the country so long ago by patriotic Dutchmen and especially by its founder Dessin. That part of the library, is I believe, in particular branches, quite unique, but again it is not complete. You will search in vain for a proper representation of modern Dutch literature, and if Mr. Motley came among us to-day, I fancy he would be startled to find how very little bearing upon the most interesting part of Dutch history we have to show him. What was done in Holland two or three hundred years ago is of infinite importance to every Englishman, American, and Australian. The history and struggles for freedom of that nation are matters of home-life importance to everyone of us. I think that this defect of modern Dutch Literature ought to be looked to immediately by all who consider themselves as representing our great predecessors on this continent. There is no doubt that but for our predecessors we should not have been here ; we should not at any rate have occupied the great position we do now, and the sooner we set to work to let every Dutchman who comes among us see that his literature is adequately represented here, the better.

There is one phase of the matter in which our Government has already taken action. You will, I think, be pleased with the report of Dr. Van Oordt, which has been submitted to the Government, and which will in due time be laid before Parliament, regarding your old records. All those records are now at last safe from fire and further destruction and dispersion, and in hands which will take care of them, and I trust means will be found for publishing

them or selections from them. You have here an immense fund of what is of great interest to everybody in South Africa. In glancing over Dr. Van Oordt's report, I saw mention of such things as the complete journals of Governor Van Riebeeck, containing weather reports almost daily, and his journeys in different parts of the colony, which I will answer for it, would everyone of them afford two or three good articles, very readable and very instructive to any of our friends who have a little leisure to write for our instruction or amusement. Then you have reports upon the Kafirs and reports upon Indian affairs two hundred years old of infinite interest. In this century you have General Jansen's journeys for three years ; then you have the journeys of Mr. Lichtenstein "To vaccinate in the Karroo," and to read what such an eminent man of science as he was saw and observed in those days must be highly interesting. Then there are some notes by Mr. Rhynveldt On the introduction of woolled sheep, which were then a perfect novelty. That would be most interesting to our friends the farmers. Then there are papers on missionary matters eighty years ago, which must be of infinite interest. I think among the things which we ought to try to make one of the results of this library, is the getting up of a society for the publication of historical documents relating to the Cape (applause). I trust a great many of them will be published *in extenso*, so that they may speak for themselves. I believe that for many years to come you would find an ample supply of material to employ a good secretary of such a society in preparing for the press, and seeing through the press, some of the records of our predecessors in this colony.

To return, however, to the library, we come back to the question of "How are the increased means to be got for all we wish to do?"—and that means an increased number of subscribers. There are many ways in which, I have no doubt, if you had a little more space you would get a great deal more in the way of additions to the library. People talk in this country sometimes as if public spirit in the way of bequests or gifts were something exotic or foreign; but when I look around me I find that this is far from being the case. You have several instances of princely munificence in the way of gifts, and when you look at the records of those who followed Dessin the good Dutchmen who founded the library, and read of the bequests and gifts of Sir George Grey and Mr. Porter, the Gill bequest for educational purposes, and what Mr. Bayley left for art, I cannot help thinking you have among you quite as much public spirit in that way as any other community I ever had the honour of knowing, and that it requires only that people should know there is space to receive their gifts, and public spirit to take care of them, for you to get much larger bequests than those received hitherto.

There has been some endeavour to bring in more subscribers by extending the hours during which the library is open daily, but this has never got to quite the length of adopting the suggestion to light it up. It is quite possible there may be objections in the apprehended danger of fire which may be an obstacle to lighting up the library, but let me on this point give you the experience of a man who has probably known more of what it is to have to do with valuable property, and to guard it against fire than anyone else has. I once heard the testimony given by Sir Henry Cole

regarding precautions to be taken against fire in such institutions as great Exhibitions where you have temporary and very inflammable buildings, and a vast amount of valuable property concentrated. The question was discussed, "What form of building is best adapted for security against fire?" Sir Henry Cole stated, and I think his view was agreed in by a very large number of men, some of them dealing with large warehouses and some of them with libraries, that the only real safeguard against fire was watchfulness, and having at hand the means of readily extinguishing fire. If time permitted, I could go into the details they gave, to show that no particular construction of building, and no exclusion of lights or any thing else will preserve a building from the risk of fire. Nothing will avail except perpetual watchfulness, and having the means at hand of extinguishing the fire, in the shape of plenty of water and buckets to use it always ready. When I asked Sir Henry Cole how it was that during so many years such an enormous extent of buildings filled with inflammable materials and valuable property as that in which he was specially interested, the South Kensington Museum, had been free from serious loss by fire, he said, "Look at those buckets hung up, and look at the water-tanks which we take care to have always filled, and look at the watchmen whom we have always in attendance." It was stated by him, and by others who had equal experience, that iron and stone and cement were utterly vain to make buildings fireproof, as could be seen from the numerous fires which took place in warehouses, &c., where there was no light used at night; the only safeguard is perpetual watchfulness.

I should like before we part, to say a word on

what I think is due from everyone who uses this library, and that is, that we should do something to revive the former society which existed, for making use of what you read here in the way either of lectures or papers of permanent interest, given, by those who use the library, to their friends and fellow-students. It seems to me a very serious reflection upon us as a community containing so many people of culture, and with such a valuable library, that we have nothing in the shape of a literary society, and I should like to see, as one of the results of this meeting a revival of the old Cape Town Literary Society. A "Royal South African Society of Literature, Science, and Art," would I am sure, find numerous supporters (hear, hear). They say you cannot get people together here, but I am quite certain if you set about it in the right way, you will find plenty of people ready to come forward. They may require, possibly, some variation in the time of meeting. Some of our societies at home make it a point to meet at three o'clock, so that members can get out to their dinners betimes ; others make it a point to meet after dinner, and both plans have their recommendations. Let us consider the matter, and I am sure if we properly choose the day and hour, even our men of business who are most engaged, would find time to attend and help us occasionally with a paper on some subject of interest to us. There is an immense choice (as I think anybody may see who looks at our monthly magazine) of subjects in literature and science, travels and statistics. On this point let me remind you that all the astronomical observations which we have, of such infinite value, and others go into a very small compass. Papers of that kind added to our transactions in other depart-

ments of a literary or scientific society would command the attention of the whole civilized world, and scientific men would take in the transactions of any such society simply that they might get in a popular and accessible form the results of the observations at the Cape Observatory.

Then with regard to natural history, Mr. Trimen will tell us how much has still to be learned and recorded in the way of botany and forestry, with its bearing upon the commercial and economical interests of the colony. The discussion of such matters would afford the means of publishing papers which would not only be of interest to us here when read, but also of permanent interest to people at a distance. I was a good deal interested when I was in England in the Royal Geographical Society, and it seemed to me a strange thing that we got so little directly from the Cape. I took it for granted that you had here a branch of the Geographical Society, and let me remind you how many points there are here of interest to geographers. I do not know whether Mr. De Smidt can tell us the exact course of the Orange River, or what is its average discharge, or how its discharge varies at different seasons, but if he cannot, let me point out to active young man travelling about the country, that there is a great deal yet to be learned regarding the geography of this immediate country, which would be of great interest, not only here, but also to people at a distance. It was only just before I left home that it began to dawn upon geographers in Europe that after all the Kalihari desert was really no desert at all, but probably a very profitable sheep walk ; and in time I hope we shall have Kalihari wool as much thought of in the market as any of the merinos. I do not know of any desert spot be-

tween this and the Zambesi, which you could say, is a desert in the ordinary sense of the word unless it is where you find the riches of nature hidden beneath the surface, and these are quite as attractive probably to mercantile men and men of science as the parts which are covered with verdure.

I must not, however, go through any more of these topics, on which I could dwell to an extent which would tire the patience of everyone here, but I will briefly sum up what are the results at which I would wish you to arrive.

First of all, I would wish you to pay a little more attention to externals and consider that it is a part of our duty not to let strangers, when they come to the Cape, wander in the Botanical Gardens on the other side of those stakes, and wonder why they cannot get in here. It is a national duty to make the best of what we have got in the first instance, and we should call upon those who are charged with the trusteeship of this institution and others in the neighbourhood, to do their duty in telling us what money is wanted, and how it is to be got. Do not let us say that we will go to the Government for it, because I think I can prophesy pretty accurately that Government will very justly say—you must first of all do something for yourselves (hear, hear). What I imagine is the only real legitimate function of Government in connection with such an institution is this—that when the institution becomes rich, and has a vast amount of accumulated treasures belonging to the nation at large, then the Government should take care that it is not misapplied, and see that there is a proper trusteeship, and under certain circumstances they may assist in providing a proper

and secure habitation. But there the proper function of Government ends, and beyond that, for everything else that you want, you ought to rely upon self-help (hear, hear).

Then I have alluded to the want of space, the want of more-shelf room, and the necessity for utilizing that central hall, and above all, the want of some addition to the building.

I have spoken of the want of a catalogue, and the want of proper arrangement for light literature, literature of a kind that you do not want to see put permanently on your shelves.

Besides this, you want proper provision for the future utilization and perfection of the Grey library, and of Dr. Bleek's labours.

Then I would ask you to consider the desirability of having an historical society for the publication of historical texts, and abstracts of those texts and translations, and so on; and also of having lectures periodically by those who value the use of the library, for their benefit of the fellow-citizens.

You should consider how Government may be asked to take a proper interest in the library as trustees, not, remember, as finding the means of extension.

There is not one of these suggestions which is new. I have merely taken them from the labours of my predecessors, and tried to condense and put them before you in a practical shape. I would ask you to consider them, and if you think proper, after considering them say for a month or so, and adjourning this meeting, you might call upon your trustees and the committee you will now have to appoint, also those in charge of the Museum, the Botanic Gardens, and the art collection, to consult together and consider how this library, which

is, after all, the central and most permanent point of interest to all, shall be made most use of, and how it shall be extended and made worthy of your position as the greatest city of South Africa. I only trust you will pardon me for the very great length to which my remarks have extended (loud applause.)

Dr. Dale said he rose to move a vote of thanks to His Excellency for the very excellent address just delivered. He felt sure that the incoming Committee would take into their careful consideration all that the Governor had suggested. The most important suggestion of all, as regarded our intellectual life, was the last, namely, if possible, to revive the old Literary and Philosophical Society, of which the late Sir John Herschel boasted he was a member. We ought to encourage the meeting together of those interested in science, literature, and art, and so freshen ourselves up from time to time by letting mind come in contact with mind instead of rusting away, and, hermit-like, reading our books by our fireside, and having very little interchange of thought or opinion (hear, hear). He was only afraid that, in offering any remarks, he should spoil the effect of the practical address of the Governor. He felt sure they were all indebted to His Excellency for coming among them at so early a period of his official career, and leaving all the more attractive political duties to come down here to our quite quiet home of literature. This used to be called the great complimentary day of Cape Town, when everybody met to pass compliments on everybody, else. It was called by some the "Mutual buttering day" (laughter). He was very glad that His Excellency had adopted another course. He had certainly not buttered them to-day, and, being an

old resident himself, he did feel pretty considerably ashamed at the catalogue of deficiencies His Excellency had raked up against them (laughter). He had the pleasure a few days ago of accompanying the Governor to the back parts of the building, with a view to find out where an extension could be made, but he was sorry to say that when they had got a few paces, they could proceed no further, owing to the amount of mud and other little addenda, which ought not to be found in the precincts of the noblest institution in South Africa. He hoped that others felt as ashamed as he did, for if so, he was sure they would all meet together, and by mutual co-operation, get rid of some of the present defects. He moved that the assembly express its thanks to His Excellency the Governor by rising (applause).

The motion was carried by acclamation.

His Excellency then said the only remaining duty was to appoint the committee of management for the ensuing year, which devolved upon the subscribers but he would ask those who were not subscribers, not to go away without determining to do something for the library. In this respect the ladies had a great deal more influence than the gentlemen. He hoped that they would not none of them, not even the youngest, be content till they had secured at least one vote for making the Library what it ought to be (applause).



PROCEEDINGS

AT THE

FIFTIETH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 21ST MAY, 1879.

Dr. W. H. Ross in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1879.

Committee :

HON. THOS. UPINGTON.	|	R. M. ROSS, Esq.
F. G. GOODLIFFE Esq. (Treas.)	|	PROFESSOR GILL.
E. J. BUCHANAN, Esq.		H. W. PIERS, Esq.
REV. DR. CAMERON.		W. HIDDINGH, Esq.
DR. DALE.		

Auditors :

JOHN NOBLE, Esq.		J. C. GIE, Esq.
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Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

LADIES AND GENTLEMEN,—

In presenting the Report of the past year's proceedings, the Committee have to state that they had an interview with the Honourable the Colonial Secretary in reference to the reduction made by his predecessor in office, in the Parliamentary Grant in aid of the Library, and explained to him that the Grant was originally made without any stipulations whatever, and they therefore respectfully requested the Honourable the Colonial Secretary to reconsider the matter, and to sanction the payment of the balance due for last year, as well as the continuance of the Grant for the future. After some discussion about the constitution of the Library, as well as that of the Grey Collection, the Colonial Secretary expressed the willingness of Government to restore the Grant to its original amount, and to pay the balance due on the last year's Parliamentary Grant.

The Committee have to acknowledge with thanks the presentation by William Hiddings, Esq., of a complete set of mahogany bookcases for the Committee Room, which will afford additional accommodation for about five thousand volumes. This generous gift is another instance of the munificence of this gentleman, to whom the Institution is already indebted for the handsome cases which grace the hall as well as the gallery of the Library ; and your Committee feel confident that the present gift cannot but be highly

appreciated by the subscribers as well as the public generally.

Application was made during the year by the University Council for the use of the Library Hall, for the purpose of continuing a course of lectures which had been so successfully inaugurated last year, and to which your Committee readily acceded, but owing to unforeseen circumstances the arrangement could not be carried out by the University.

The Library Hall was, as last year, placed at the disposal of the University for the annual ceremony of conferring of degrees.

The accession of books in the different departments of science and literature is as follows, viz:—

Miscellaneous Theology	6 volumes.
Political Economy, Government, &c.	10 „
Science and the Arts	25 „
Voyages and Travels	68 „
History	28 „
Biography	43 „
Belles Lettres	48 „
Miscellaneous	106 „

Amongst them are included many valuable works presented by the Royal Society, the Royal Astronomical Society, the Royal Geographical Society, the Royal Colonial Institute, the Zoological Society, the Managers of the Society of Gray's Inn, the India Office, London, the Smithsonian Institution, Washington, His Excellency Sir Bartle Frere, the Hon. Commissioner of Public Works, Professor MacOwan, Somerset East, Rev. W. J. Jeffreys, Worcester, Mr. S. Alexander, and Mr. George Hodgskin, England, to all of whom the cordial thanks of the subscribers are due.

During the past year the Committee have had under

consideration, the desirability of filling up from time to time as the finances at their disposal will admit, some of the departments in Literature and Science, and for that purpose they have appointed a sub-Committee to make a selection of such works as might be needed to supply the different gaps ; and in furtherance of that object, an order has been forwarded to the London Bookseller, which may shortly be expected to arrive. The Committee have also to state, that at their request Mr. Fforde, Chief of the Public Works Department, has been so good as to furnish them with a list of books on Civil Engineering and Architecture, which in his opinion ought to be on the shelves of the Institution, and which is at present under consideration.

Under the Copyright Act, the Committee have received a copy of a Map of the Colony, compiled by the Surveyor-General's Department, and several works published in the Colony during the past year.

The attendance of readers and visitors to the Institution has been much in excess of that of the previous year. From a record kept by the Officers of the Institution, the total number of visitors during the year amounted to 21452, making an average of 79 daily ; the largest number on any one day was 153, and the lowest, 48.

The issue of books and periodicals during the past year has been as follows, viz. :—

Miscellaneous Theology	...	...	77	vol.
Political Economy, Government, &c.	...	...	77	„
Science and the Arts	...	...	168	„
Voyages and Travels	...	...	1,098	„
History	...	...	449	„
Biography	...	...	568	„
Belles Lettres	...	...	642	„
Novels	...	...	6,100	„
Reviews and Periodicals	...	...	5,961	„

From this return as compared with that of the previous year it will be seen that there is a falling off in the circulation of standard works by 283 volumes, of Miscellaneous 1272, whilst the circulation of reviews and periodicals is about the same as last year.

The Committee have much pleasure in stating that the inventory catalogue has been completed, and that the Librarian is about to commence the classification of the same, with a view to the publication of an enlarged catalogue.

P.S.—An important communication from the Hon. the Colonial Secretary, in reference to the Grey Collection, was received by the Committee after the foregoing Report had been drawn up. In this communication it is proposed that the Government and the Library Committee should co-operate in the selection and maintenance of a Philologist, who, while engaged in scientific study of the native languages of South Africa, should also be charged by the Library Committee with the custodianship of the Grey Collection. Your Committee, considering that a matter of such importance should not be disposed of without full deliberation, has left the decision on this subject to their successors in office; and the Government has been informed that a special meeting of the new Committee will at once be summoned for the purpose of considering the proposals of the Government.

The additions during the past year to the literature of the Native Languages contained in the Library presented by Sir George Grey have again been both numerous and important.

In Kafir, pieces of Native Literature accompanied by translation into English have been received from the Rev. A. Kropf, Superintendent of Berlin Missions in British Kaffraria, Mr. G. Mc. Theal, and Mr. W. G. Stanford. The contribution sent by the latter

gentleman contains a curious account of a recent event in Zululand, as already related in a legendary form among the *Batembu*. A copy of an English-Kafir Dictionary, by the Rev. W. J. Davis (London, 1877), has been presented on behalf of the Author by the Rev. Wm. Holford; and a Hymn Book, compiled by the Rev. A. Kropf (*Erini*, 1877), by himself. Nine sheets containing Kafir Hymns with musical notation, printed at Lovedale (the music being chiefly by Mr. Knox Bokwe), have been presented by Mr. Theal, and copies of a Kafir Almanac for 1879, printed at the Wesleyan Mission Press at Grahamstown, by the Rev. Wm. Holford. From the Right Rev. the Bishop of St. John's, fifteen papyrographically-printed sheets have been received, containing Hymns in Kafir and Zulu with musical notation; likewise, thirty-eight additional sheets, containing portions of a revised edition of the Kafir Prayer Book, and a printed Report of the Diocesan Synod held at St. John's, *Umtata*, in 1877. From the Ven. Archdeacon Waters, the Quarterly Reports of St. Mark's Mission Station have continued to reach us.

In Zulu, thirty-five Proverbs, collected by the Rev. R. Robertson, for many years a resident in the Zulu Country, and printed in the *Natal Colonist* in August and September 1878, have been received from Mr. John Sanderson. Three Numbers of the *Ubaqa* (a Zulu periodical), one of them containing a Zulu Almanac for 1879, have been forwarded by the Rev. W. Ireland and Miss Hance.

A fine collection of thirty-five books, mainly in Sesuto, and chiefly printed at *Morija* in Basutoland, have been presented by the Rev. A. Mabile, of the French Protestant Mission. Among these, are a Sesuto Grammar, and Helps in learning the Sesuto Language (*Morija*, 1878); a Sesuto-English Vocabu-

lary (*Morija*, 1876); a small English Grammar in Sesuto (*Morija*, 1878); four Spelling and Reading Books (one of them printed at Paris in 1876 and the three others at *Morija* from 1875—'77); three Catechisms (*Morija*, 1875 and 1878, and Paris 1877); Line upon Line, 2nd edition (Paris, 1877); New Testament, 3rd edition (Paris, 1876); fifteen separate volumes containing almost the whole of the Old Testament (apparently printed in Basutoland and bearing the dates of *Masitise*, 1872 and 1873, and *Morija*, 1871); *Tsela ea Poloko* (*Morija*, 1879); Pilgrim's Progress, 2nd edition (London, 1877); a Geography (*Morija*, 1878); an Arithmetic and Key (*Morija*, 1876 and 1877); and a Tonic Sol-fa edition of the tunes sung in the Basutoland Churches (*Morija*, 1877). To these Mr. Mabile has added a copy of the Laws of the Country in Sesuto, and one of the Little Light of Basutoland for January, 1879, containing an Almanac for the present year. The Rev. W. Crisp has kindly sent us copies of two Setshuâna works not previously contained in the Grey Library; viz., *Lokualo loa eintla*, printed at Hermannsburg, Hanover, in 1865, and Luther's Catechism, printed at the same place in 1868, as well as a duplicate of the Gospel of Matthew in *Sexlapi* (Grahamstown, 1837). Manuscripts containing Native Literature in Setshuâna, accompanied by translation into English, have again reached us from the Rev. A. J. Wookey and Miss Meeuwsen. Mr. S. H. Edwards has also kindly forwarded two Setshuâna stories, taken down from Batlapin informants, and twelve Proverbs, all with translation; and two short pieces of Setshuâna Native Literature have likewise been received from the Rev. Mr. Crisp. Information regarding a few of the ideas and customs of the Betshuâna has also been communicated by the Rev. Messrs. A. Kropf and Roger Price, and by Miss

Meeuwssen. A duplicate copy of the Rev. J. Brown's Setshuâna-English and English-Setshuâna Vocabulary (London, 1876) has also been kindly presented by the Rev. W. Ashton.

From Zanzibar, the Right Rev. Bishop Steere has, among other works, sent us a copy of "Collections for a Handbook of the Makonde Language" (Zanzibar, 1876). This language "is spoken by the people along the East African coast from the Rovuma to Lindi, and for some days' journey inland and is closely connected with the neighbouring tongues." Swahili Exercises (Zanzibar, 1878), the Gospel of Matthew translated into Swahili (London, 1876), and that of Luke, translated by the Rev. J. Rebman, and printed at St. Chrishona in 1876, have also been presented by Bishop Steere, together with a Geography printed at Zanzibar, "Swahili Stories from Arab Sources," with translation into English, and a Hymn Book in Kinika, printed at Ribe (East Africa) in 1878. Several other works were most kindly sent by Bishop Steere for the use of a Missionary in Damaraland, who desired to become further acquainted with the languages spoken on the Eastern Coast of Africa.

In *Otyihereró* four pieces of folk-lore have been received, collected from the mouths of the Natives by the Rev. U. G. Büttner, and accompanied by him with a German translation and notes; also a duplicate copy of the Rev. H. Brincker's *Otyihereró* Psalms (Cape Town, 1875) from Mr. Maskew.

In *Shindonga*, a small volume of Bible Stories, printed at Helsingfors in 1878 and published by the Finnish Missionary Society, has been presented by the Rev. G. M. Skoglund, the Editor.

A French-Mpongwe Dictionary, the work of Roman Catholic Missionaries (Paris, 1877), has been presented by the Rev. Ch. Duparquet.

In other African languages, the Church Missionary Society has generously presented us with copies of an English-Yoruba and Yoruba-English Vocabulary, a Fulah Grammar by the Rev. C. A. L. Reichardt (London, 1876), a Hausa-English and English-Hausa Dictionary by the Rev. J. F. Schön (London, 1876), and a Hausa Reading Book by the same Author (London, 1877).

From His Excellency Sir Bartle Frere, some papers regarding the Hottentots and their language, and the Bushmen, by Dr. Th. Hahn, published in Continental periodicals in 1870, have been received, together with a duplicate of a work already existing in the Grey Library, and a copy of a "Diary of a Journey from Kimberley to Delagoa Bay" in 1877, by the present Acting-Administrator of Griqualand West.

A list of Documents relating to the Bushmen, Part I. 1769-1812, printed by order of the Government in December, 1836, has been presented by the Rev. Wm. Thompson, whose gift forms a valuable addition to Part II. of the same publication, which refers to the Kafirs (bearing also the date of December, 1836), and already exists here.

A copy of Dr. Shaw's Geography of South Africa (Cape Town, 1878) has been presented by the Author.

From Miss Cameron, a copy of the Rev. J. Richardson's Account of a Journey in the South-west of Madagascar in 1877 (Antananarivo, 1877) has been received, together with two further translations, from the Rev. L. Dahle's "Specimens of Malagasy Folklore," executed by herself. The Rev. L. Dahle has also kindly sent us from Madagascar a duplicate copy of the third number of the *Antananarivo Annual*, for Christmas, 1877.

From Tasmania, His Excellency F. A. Weld, Esq., C.M.G., has been so good as to add to the informa-

tion regarding the languages of Australia collected by Sir George Grey, and already existing here, a "collection of words used by the Natives about Eucla, at the head of the 'Great Bight' between South and West Australia." To these words, received from Mr. Andrew Muir, of Eucla, His Excellency has added a few notes by Mr. Muir concerning some Native customs, and a curious Native legend, in English; as well as a duplicate copy of a Vocabulary of the Western Australian Native Languages. A copy of Mr. Brough Smyth's work upon the Aborigines of Victoria (London, 1878), compiled for the Victorian Government, and generously forwarded by the latter "for deposit in the Grey Library, Cape Town," has safely reached us, through the Under-Colonial Secretary, Captain Mills, and is hereby gratefully acknowledged. This very interesting work, to which have been added "Notes Relating to the Habits of the Natives of other parts of Australia and Tasmania," is in two large volumes, and contains an immense amount of information regarding the Natives, their languages and ideas, besides a number of illustrations representing the Natives themselves, their weapons and implements, as well as specimens of Native art; and the kindness of Mr. G. G. Macrae, who made known to the Victorian Government the value which this work would possess for students of the Native races in South Africa, must here be thankfully recorded.

A copy of Maunsell's Grammar of the New Zealand Language (Second Edition, Auckland, 1862) and of Donaldson's "First Step to the Maori Language" (Napier, 1861) have been presented by Mr. H. Willis, together with "Lectures on Maori Customs and Superstitions," by Mr. John White, printed by order of the New Zealand Legislature about 1861, and containing much interesting information upon these subjects. A

specimen of the "Maori Intelligencer," printed in 1861, and six Numbers of the "Maori Messenger," printed in 1862, have also been presented by Mr. Willis, besides a number of papers relating to New Zealand, mainly to Native Affairs there, and chiefly printed in 1860 and 1861. We have also to thank the Surveyor-General of New Zealand, Mr. J. T. Thomson, for copies of five papers communicated to the Otago Institute between 1871 and 1875 by himself. Among these is one upon the "Whence of the Maori," and another "On Barata Numerals."

A Bushman Painting, representing a man and animals, found at Bain's Kloof, was presented by Mr. Theal; and tracings of some curious paintings found in the Clanwilliam Division, on the property of Mr. E. H. Nieuwoudt, have been contributed by his son, Mr. G. Nieuwoudt. The heads of the human figures at one of the caves visited (*viz.*, that in Pinaar's Vlake, Ceder Bergen, about 40 miles distant from the village of Clanwilliam), have a similar outline to those of the Shooli, met with by Sir Samuel Baker somewhat to the north of the equator, and figured in his *Ismailia*.

The only photograph which has this year been received is one of Sir Th. Shepstone, presented by Mr. John Sanderson.

ADDRESS.

LADIES AND GENTLEMEN,—

Upon occasions of this kind, it is expected from the Chairman, that he should have something new to tell you in connection with literature or art. My own scanty leisure has rendered this impossible, but in place of it I propose to-day to put our books and reviews on one side; and confine my address to the discussion of some social problems which are pressing on our attention, and which may not unfitly be solved in the serene atmosphere of a National Library.

Beyond these doors there exists a wider circle of hearers, *who are not readers*, and who know but little of the influence of the arts of peace, or of the internal mechanism of Christian government. To educate these, and make them happy and prosperous under our rule, is a task which may fully employ the energies of every citizen. If we really mean to elevate all classes in the Cape Colony, and quicken their progress in the paths of knowledge and virtue, we must break down the barriers which separate them from ourselves, and give an increased attention to the root of their moral inferiority and weakness in times past.

With your leave, therefore, and in no narrow spirit, I venture to-day to give brief expression to some thoughts which from time to time have struck me as to our common duty to South Africa; and to ventilate the policy of standing aloof from the concerns of our

neighbours, which practically means to forego all the social advantages involved in the use and abuse of personal influence.

To many, the exercise of this social gift is fraught with ruinous consequences : and for one man who will take the trouble to work out the obligations of a leading position in life, there are hundreds who make shipwreck of their many opportunities for doing good and perish in obscurity ! It is so much easier apparently to drift with the stream, than to stem and control the current of popular ignorance and folly, that the shores of our existence are strewn with the flotsam and jetsam of an ever restless and cruel sea of error ! Yet even in children there is so much latent power, both for mischief and for good, that the task of training them is well-worthy of the highest class of intellect ; while the influence of women alone—if rightly directed—is calculated to fill us with gladness and riches, and to revolutionise the world !

Around us are ranged in goodly lines the histories of many human lives. From the tangled yarn of experience—and thoughts both bitter and sweet—they there have spun the most delicate and charming fabrics of the mind, and clothed their fancies in many a glistening robe of wisdom and wit. What, think you, was the motive power that set their pens to paper ? Was it love, ambition, or intellectual pride ? Did they yearn for human laughter, approval, or tears ; or did they hope to exercise a silent influence after death on the countless ages that might follow their teaching ? Does poetry still retain its hold over the imagination, or satisfy the heart's passionate craving after the Beautiful in Nature and Art ? Does the mystery of spiritual life excite within us a yearning after purity and inward grace ? Has music ceased to charm, or philosophy to allure us ? In new shapes

and in altered forms the protean character of human nature is as subtle and interesting as ever; but the little leaven of past ages is fast leavening the whole mass of mankind, and the world is not content to walk in twilight for ever. The craving for more light by the children of light is a natural instinct; and just as Geology, Physiology, and Natural Philosophy have added to the wealth and material happiness of countless millions by disclosing secrets of earth, of organic life, and of chemical decomposition, so the magicians and alchemists of old have been the avatars of modern science, and found their most gifted followers in the chemists and magicians of to-day.

But what are leaders without a crowd of disciples to propagate their doctrines? The influence of a Plato or a Socrates was not confined to their lives; but grew with the growth and strengthened with the strength of their followers. In search of truth under every disguise, an ample field of enquiry was opened up to every independent mind—intent only on the strict interpretation of Nature's laws, and seeking for beauty on a logical basis of curious suspicion and of positive proof.

In the realms of knowledge nothing is finite! At best we can only approximate to the real truth, and pass on the secret for others to test. Strict accuracy as to fact, and high principle as the rule in the conduct of our lives, are the only sound pivots upon which all knowledge and moral rectitude can safely turn. Guided by that compass we can steer our way calmly in the widest seas of enquiry and doubt, and learn to love truth in everything with which we have to deal.

For the influence of a man or woman lies *outside* of his or her personality. It is a natural gift and cannot be acquired. It may be developed, but cannot be invented, and rests mainly upon a recognition of the

claims of others for its fructification and force. Sometimes we have it, without knowing how to use it; and then the waste of our power upon improper and worthless objects is no less an abuse of influence, than if we deliberately used it on purpose in a species of self-degradation.

By virtue of his office, the minister, the lawyer, the statesman, and even the physician is capable of using considerable influence in the attainment of legitimate objects. The nature of culture, the need of friendship, sympathy, justice, religion, and moral principle in our several relations are not less foreign to their professions than the practice of industry, sobriety, patience, and truthfulness in honest discharge of their obligations to society. The minister of religion preaches his best sermons *out of the pulpit* if he carries into his daily life and conversation the faculty of leading his hearers' thoughts to worthy objects and elevated aims. The lawyer and the statesman have something more to do than wrangle in courts or dazzle in debate, and "a wise physician skilled to heal," is said to be "better than an army for the public weal." For the intellectual growth of a nation is not merely due to the scholastic attainments of a few, or the gratified curiosity in knowledge of the many. The spread of ideas may be as rapid in a railway as in books; and the art of conversing worthily on topics of the day may be just as useful as an accurate knowledge, by reading, of the wisdom of the past. Peace of mind and spirit of content flow as readily from culture of the heart and intellect as from fortune or physical comfort. However poorly we may be furnished with this world's goods, we may find a mine of wealth in intelligent enjoyment of the many common objects of pity and love that lie ready to our hands. There is not a star that shines, a flower that blooms, or a rustling blade

of grass, which is not capable of filling the soul with the highest and purest thoughts. The powers of creation and nature are infinitely varied and ever fresh ; and the wheels of thought go whizzing on for each others benefit, in the darkest night or the loneliest cell ; since man alone is capable of interpreting the subtle influences which are always at work to lift him above his earthly surroundings, and pierce the mysteries of life !

From the memorable cession of the Cape of Good Hope, to the present moment, when England is straining every nerve to teach us self-reliance, and lead the way to a brighter future—a slow but certain process of development has been silently upheaving all the landmarks of the past, and *irrevocably* committing us to the gradual defacement of much that was barbarous, cruel, and base. Silently but surely we have seen this Colony emerging from the waves of superstition and the black night of paganism ; and we ourselves are living witnesses to the power of the truth, and the spread of the Gospel over large tracts of wild and long-neglected territory.

What then is our mission, as offshoots of England and Holland, to those thousands of British subjects, who are at once the children of our adoption, and a constant source of anxiety to their teachers ; and by what influences do we purpose to lift into light the great mass of ignorance and sloth, by which we are encircled and pressed to the earth ?

In an enquiry of this kind it matters little whether our progenitors invaded this dark continent, or quietly elbowed out the puny sons of the soil. Here we are, and here, no doubt, we intend to remain ; and unless we can show good cause why we should insist upon remaining, and to what extent we are prepared to make our settlement subservient to the spread of trade

and civilization, we are but following in the footsteps of all usurpers, and exchanging one form of bondage for another more grinding still.

As a matter of fact, our earliest settlers can never be regarded as pilgrim fathers or apostles of peace. They landed here, as a convenient stepping-stone to India, and as rude soldiers and mariners in want of supplies and a port of call. Nothing was further from their thoughts than to colonise and settle down. They did not leave their brethren here as exiles in the sacred cause of liberty, or to found a modern Utopia in the burning plains of the interior, but to refresh their wearied and debilitated frames, and to rest awhile under the shade of Table Mountain. In course of time their wants increased, and their borders had to be enlarged; but the pursuit of trade and agriculture for the benefit of a private company was far removed from dreams of conquest or elevation of native tribes.

Here at the Cape, from the very first, settlers of the European race were sternly repressed by those in authority over them, and their sense of justice had many a rude shock, which must have degraded and kept them submissive to the laws. In those Draconian days, even free burghers were ruled with a rod of iron, and the state of the white slave was much to be pitied, and never to be envied.

With the transfer of the Colony to the English, there came the faint dawn of perfect equality before the law to all, with full civil rights and personal freedom to the humblest in the community. But it takes many generations to abolish the evils of slavery, to liberate the minds, and enfranchise the souls and understandings of the tillers of the soil. While the white man now has every inducement held out to him to raise himself in the social scale, and amass wealth

by industry, sobriety, and frugality—his brown brother has still to contend against want of capital and defects of early training, and to fight with the evils of his savage and passionate blood. Still the work of his taming and civilization has fairly to be entered upon, and we stand committed, in the 19th century, to the improvement and education in higher things of all who may be brought in contact with us, and our institutions, whether they like it or not.

And here let me ask, what has civilization so far done for the direct descendants of the aborigines who entered into treaties with Van Riebeeck and others. It found them timid, naked, and irreligious ; living on bulbs and scanty fare ; and hiding from heat and rain like conies on the hills. It has introduced them to drink and punished them for vice ; it has ruined their morals, absorbed their lands, and driven them to menial pursuits ; and in the present day the Bushman and the Hottentot, as a distinct race, can scarcely be said to exist. But it may be said that in their place we have called into being an olive-coloured class—a jumble of mixed nationalities—who owe much to the Dutch, and little to the aborigines ! It may be so, but even here the taint of servitude has sapped and enfeebled their manhood, and made them the creatures of their unbridled passions. With these, true religion as an intellectual necessity is still unfelt. The sense of shame for sin, and the horror of gross falsehood have still to be awakened ; and the curse of intemperance as a social crime and the parent of disease has still to be denounced and removed from their homes.

If we point to the Malays and half-breeds as hopeful specimens of our rule, and find food for complacent reflection in their clean and orderly appearance in public, we are apt to forget the history of their origin and importation here. Their love for dress and dis-

play, their keenness at a bargain, and their fondness for litigation and prayer, are *oriental*, not barbaric ; and to that extent their progress here has been subservient to our own progress as an educational and conquering race. Their rites, and prayers, and outward ceremonial of devotion have not been derived from an European, but from an Asiatic source. As aids to the spread of knowledge and the primary education of the raw native, they may be of value hereafter, and may give him the first rude idea of man's utter powerlessness to cope with the forces of Nature, unless he has a creed of some sort to sustain him in his need. The wild legends of the Zulu and Kafir point to an ancient, decayed, and forgotten civilization, long antecedent to the Christian era, and having its foundation, perhaps, in Coptic or Egyptian myths. The followers of Mahommed, with their doctrine of fatalism, and union of king and prophet in the person of a son of the desert, appeal more strongly to the echoes of Kafir tradition and the divine attributes of chiefs, than our own higher views of Man's atonement and the need of a second birth in Christ. Malay converts are not without their value ; but before we can weld our scattered communities and neglected heathen into a strong and compact nation, we must hammer the law of obedience to an overruling Providence into their heads and hearts—for obvious reasons.

For the basis of every true nationality is anchored in unity of faith ; and unless this faith recognizes obedience, decency, natural affections, and interchange of good offices between the upper and lower classes, what hope can we have for cementing, even with our blood, the diverging interests which are continually tending to keep us apart, and preventing our native races from throwing in their lot with us, as a strong and united people !

If widespread happiness be the *summum bonum* of human attainment, the sources of individual happiness must be open to all. Content of mind, security to life and property, and easy enjoyment of the good things of this world, may vary in degree but not in kind. The pleasure of the mind involves the pleasure of the body, and equality before the law includes the duties and strict performance of moral obligations involved in the maintenance of the law. There cannot be two laws of life—one for the ignorant and another for the educated. Both are equally responsible for the right use of their opportunities ; and it would be a monstrous abuse of our acquired powers as a superior race if we failed to open the eyes and enlarge the minds of those beneath us, who owe their social inferiority to want of culture and refining influences.

And herein we can see one great line of difference between the plans pursued by the Dutch and English in their mode of dealing with the native. The "boers," who trekked away into the wilderness rather than tolerate restraints on their liberty by the Council of Seventeen, were animated less by a desire to grow rich as traders than to live contentedly as cultivators of their own fields. The wild, free life of the "voortrekkers" was just suited to their tastes. They were tired of Dutch rule and the strictness of sumptuary laws, and looked upon the deputies of Holland as a set of exacting tax-collectors, who ground them down to dust, and gave them little in return. They went forth, therefore, beyond the boundaries, and if left alone would have firmly established themselves among the tribes, and by their prowess as hunters and marksmen would have formed the very best of all frontier guards. As pioneer farmers, they searched for water and good pasturage, and slowly with their flocks and herds moved across

the stubborn face of the continent, piercing passes, subduing Nature, and fearing God. A rude form of government of necessity united them, but its yoke was easy and its burden light ; and not until their neighbours of the aboriginal races began to be troublesome as thieves, did they go out of their way to smite them hip and thigh, in patriarchal fashion, and teach them the biblical meaning of the laws of property. Working in their fields with their own servants brought from the Cape, they may be said to have practically taught agriculture to the surrounding tribes ; and thus the first approach was made towards absorbing the better disposed savages, by letting them mix and intermarry with the labouring classes of the old colony. As the "boers" got further and further away from the laws and protective powers of Holland, they ceased to be strictly Dutch in their instincts and developed physically and mentally into a distinct type of men—patient, brave, plodding, easily led, and perfectly happy in their isolation from the old world. Their sole literature was contained in the bible. Strictly conservative and honourable in their feelings, they asked for no better code of law or morals, and conducted themselves in the new Canaan as the old Hebrews would have done. District by district they extended their influence over much of the present map of South Africa, and prepared the ground for those who were destined to follow them as the employers of native labour, and the fomentors of native discontent !

On the other hand, the policy of England as a trading nation is to encourage emigration and exchange of commodities, by extending her flag over every advanced post of colonists who have made their footing good, and insisting upon fair dealing with the natives within and beyond her declared boundaries. In course

of time the trading instinct of adventurers leads them into trouble; reprisals and difficulties ensue; and frontier farms and stations are the first to suffer at the hands of savages who consider themselves cheated or injured in any way. An appeal is made to the Executive for assistance. A petty quarrel soon grows into a regular campaign, and equally, as a matter of course, we have to take possession of land which we don't want, and when we are called upon, have to set about and rule it. Meanwhile the duties of administration have to be exercised over all who occupy the space intervening between the old and new possessions; and permission is readily granted to native refugees to live in peace and quietness on special locations, but subject to their own laws and customs. They take up the room, which more fitly might have been occupied by a large white population (had we been more indulgent to the Dutch who shied away from our alliance, when we pursued them so mischievously as refugees from the flag of their allegiance); and then repay us with hatred.

As a natural consequence, the native races who have fled to us for protection from their tyrants are more and more confirmed in their hold upon the land. Numerically stronger, and wedded to their own degraded views of life, they seek in time to impose the rule of terrorism and insolence over those who are trying to legislate in their true interests as our fellow colonists. Instead of being respected we are defied, and the ranks of free labour are still gaping for recruits! The contrast between black and white is too sharply defined. There is no gradual blending of tints—no desire to approach each other for the sake of fusion and union. On the one side we have pure savagery tempered by missionaries and trade; on the other a dominant race in free communication with the

mother country, and kept in check by the public opinion of England. What is good for trade is held to be good for the native ; and if the native wishes to have very little to do with us, so much the worse for commerce and civilization.

This is the great problem of our time—how to approach the native question in such a way as to utilise the results of previous lines of policy, and blend the interests of the aborigines with our own. We are tired of treating them on a separate system. The white man, with his inborn respect for decency and comfort, settles down as a colonist, and not as a lay missionary. He has to make his way and living here pretty much as he has to do it everywhere else ; with this great difference—that they who work for him are infinitely distressed at having to work at all, and cannot be brought to understand why labour and sorrow should be so closely related. They dislike our laws, and detest our principles. They feel us to be stronger and richer, and less numerous than themselves, and they try by craft, and cunning, and treachery, to outwit everybody who comes in contact with them. They look to their god-descended chiefs, and not to our Queen for guidance ; and when they try conclusions with us, and are whipped, we have to annex their country, and accept the responsibility of taming them ! All this may be good for trade, but it is not the way to succeed in establishing a colony. Our growth is too rapid in territory, and too slow in education. We are straggling and sprawling over the land as an alien race, where we should have been strong and compact as a community ; and they, who should have been our servants and fellow-colonists, are dreaming of the day when they can by a combined effort push us out of the land, and return once more to their primitive nakedness.

Our first duty to the land we live in is recognition of the fact that we hold it in trust, not for England but for its people ; The assimilation of all our customs and legislation to the English standard of perfection is the highest tribute we can pay to the excellence of home institutions ; and we have every inducement held out to us, on all sides, to cultivate our mental gifts, and imbibe the manly spirit of our forefathers in the conduct of our lives. But a love of justice, hatred of wrong doing, deep sympathy with sorrow, and a leaning towards pity, mercy, and womanly tenderness of feeling are not the only preservatives which we have to guard us against the commission of cruelty, and idle shedding of blood. We, who have been lifted on to the social platform from our birth, and aspire to the higher education, have found in the realms of knowledge and much goodly literature the solace and encouragement of larger minds than our own ; but they who have a right to look up to us for guidance and help is the first stage of a nation's adolescence are still of the earth earthy ; bound down to clay and the infancy of thought ; and must be taken by the hand, gently but firmly, so as to show them how to walk. If books could speak to the native mind, they would appeal with trumpet tongues to the innate goodness and better qualities of all classes of men and women ; but the social and mental development of the mixed races, in the midst of whom we dwell, is not yet sufficiently advanced for strong meat like this, and demands a special form of education, based upon the teaching of books, and yet to some extent independent of them.

By precept and example it would be easy to unlock these sealed volumes, and reduce to practice the aspirations of higher natures ; but the work will have to be done with clean hands and with generous warmth

The modern Gospel of national friendship and goodwill to the prosperity and peace of every country has still to be preached here. By patience, by kindness, by gentleness of speech and manners to our dependents *and by a firm determination to uphold the law*, we shall earn the reward given to those who essay to root out barbarism; and yet not so much by preaching peace and goodwill, as by a lively example of what civilization has done for ourselves as their rulers. This is the weak point in our armour of proof. Herein lies the fatal defect in our teaching, that we are so imperfectly qualified to be guides to the ignorant. It seems to me, as if our moral and intellectual fibre as whites has become relaxed by residence in a warm climate; and that the chief aim of every home-staying colonist is to seek a weak refuge from trouble and care, by giving himself up to laziness and unmanly excuses. We are satisfied with third rate work, and shirk responsibilities. Comparatively few have either the stamina or the moral courage to stand up vigorously for the truth; to court it laboriously; to worship it openly; to proclaim it in all places: and diffuse its pure light over dark and degraded natures. There is a absence of salt in the formation of public opinion here; an obstinate persistency in imputing bad motives to those who differ from us; and a sneering spirit of detraction abroad, which act and react most prejudiciously on the growth of hearty and real manliness amongst our youth. There is a want of confidence in employers—a poverty of resource in our workmen,—and but little love for doing a thing well and thoroughly for its own sake, which is the test of good service; for as George Herbert says:—

“ A servant with this clause

Makes drudgery divine;

Who sweeps a room as for Thy laws

Makes *that* and the action fine ! ”

Here, at all events, in pursuit of national happiness and wealth, we have a great social evil to contend with, which it behoves every true man or woman, with the slightest personal influence, to root out of the community ! It is of slavish origin, no doubt, and has been kept alive by fear and association with native races, but it has a leprous taint about it which threatens to vitiate the industrial classes, and smirch all our undertakings with the stain of insincerity and fraud.

Is it our mission then to civilize and develope, on English lines of thought, the varied races of men now brought under our rule and protection ? As a matter of history we have made too much of the native as he is, and too little of the circumstances which mould and surround him from his birth. We are apt to regard him at heart as a treacherous and irreclaimable savage, steeped to the lips in cruelty and deceit, and ever ready to drop the thin garb of decent behaviour which we have imposed upon his recreant limbs. If he has one redeeming trait in his ignoble and unlovely views of life it is unshaken loyalty to his god-like chief and hereditary ruler. Upon this point all men are agreed. If out of the "nettle—danger—" we mean to pluck "the flower—safety—" we owe it to ourselves and our professedly humane creed, to respect this chivalry of sentiment in our coloured subjects, and mould our policy of restraint and development on respect for justice and lawful authority. Sooner or later, for their own good, the power of chieftains, recognized by us, will have to be sapped, by securing individual proprietorship of the soil, and by giving the same privileges to native women as those now enjoyed by every mother of a family. Domestic life and private rights by marriage can now scarcely be said to exist among the women of our Colonial tribes, who feel no motive for personal industry and thrift. They are at the mercy of their

despotic lords, and the infamous quackeries of state magicians; and, as a class, are never likely to rise in the social scale, unless we come to their rescue and give them a voice in the disposal of themselves. By disarming the masses who fear us, and permitting natives to buy and sell land on a registered title, the local administration of colonial law will gradually supplant the power and attributes of the chief, and the magistrate and the doctor will displace the despot and the witch. But it must not be forgotten that custom and superstition are hard to eradicate. When once they are weakened by unrestricted intercourse with men of a higher grade, the desire to trade will awaken new wants and yearnings. It will then be our duty to compel the rising generation to go to school, and learn the alphabet of civilization. With the creation of new wants, and the sharpening of their natural abilities, the Kafir and the Fingo will soon strive to outvie each other in their scholastic and mechanical attainments; and, as books and educated men come to be better understood, our native domestic policy will naturally result in keen competition for the solid rewards of honest toil.

As Industrial Schools, on the plan of Lovedale, Blythewood, and St. Mark's Mission, attract their bands of paying pupils to skilled handicrafts, a taste will be developed for domestic comfort, and something more substantial in furniture than a wooden pillow or a mat. The hut will give way to the house: and it will be our own fault if we do not succeed in making the native thoroughly appreciative of the goodness and justice of our rule. But something more than this is required if we mean to discharge our duty to the land we live in. We must take these people by the hand, and treat them firmly but generously, and by our example react on our neighbours, and encourage

them to bring up their children as gently and as generously as our own. As there is no royal road to knowledge, so the fact of there being nothing *degrading* about honest labour is one of the most difficult to instil in a savage breast. The dignity of toil is foreign to their ideas. Shut up in their narrow valleys, they weave their childish dreams of conquest, and long to dash their thick heads against the power of the whites. They are all for war and the shedding of blood. Thus our common safety lies in the growth of native intelligence, and the spread of Christian principles in our several vital relations, so that at last they may see, we bear them no enmity at heart, and are willing to join hands with them on a platform of civil and religious liberty and mutual support.

This question of honest labour and the possibility of a happy home-life to the coloured inhabitants of the Cape, is one which may meet with but little sympathy among some in South Africa, but it cannot be ignored by thoughtful men, as the chief factor in the chronic discontent with colonial home politics. Of the many hundreds who profess to be tired of the lying, drinking, grumbling, and slurring propensities of our lower classes, and of their patent antagonism to all law and order, how few are there who recognise their own share in popularising laziness, and reducing murder of time and waste of golden opportunity to a fine art? It is so much easier to find fault than to suggest a cure, and so much more popular to brand the shortcomings of a class with scorn and contempt as agencies outside our legitimate influence, that I hesitate to point out, for how much we shall hereafter be held responsible, by standing aloof and letting everything have its own way, *because it is too much trouble to interfere*, and bring our influence to bear on the vagaries of grown-up children.

And yet the status of the coloured folk is so intimately bound up with the progress of the Cape, that it would be wrong to ignore the strong claim which the half-civilized races of the Western Province have upon our forbearance and powers of *compulsory* instruction. In comparison with the wild tribes of the Eastern divisions, it is useless to deny, that the half castes and Malays have taken kindly to domestic service, and are not wanting in natural affections. Their love of dress, of wine, of impromptu feasting and merrymaking are unconscious tributes to the mildness of our rule, and are far removed from the savage customs or rude dances of frontier Kafirs. We have taught them trades, and awakened some sense of shame and self-respect in them ; but we have left it to the State to look after their morals and reclaim them from crime. They are mere hinds who are necessary to our comfort, and from whom we look for nothing more, *and nothing better*, than the physical strength and mechanical obedience of a servile class. To enlarge their minds and expand their views ; to give value to their vote and health to their dwellings ; to cheapen food and improve production ; to teach them manhood and the meaning of true patriotism ;—all these aids to progress and good government are left to chance revolutions of the parliamentary wheel. Directly and indirectly we tax them as consumers, and we buy their votes with a glass of beer ; but for all practical purposes their rulers ignore their existence and then class them as clay, out of which to mould a Dominion !

If we look abroad at the condition and social status of the people of Europe, with their free Schools, and Libraries, and Museums of Art, with their well-informed newspapers, places of worship, and abundant public charities, we shall see that mere rank and riches

have little to do in bringing about the national advancement ; and that every effort for power or social progress involves a search for the removal of abuses *among the people themselves*. Home life and private opinion have a force of their own in moulding public action and modifying internal policy ; and the man who works with his hands or his head very soon finds a method or avenue for making himself heard if his liberty is restricted. Any attempt to neglect the claims of class is pretty sure to be followed by reaction and excitement ; and neither in Germany, England, or France, shall we ever see the sorry spectacle of myriads of large families being allowed to squat in ignorance and idleness in special locations allotted to their preservation, without any attempt being made to utilize their strength or remove their children from debasing influences except through a missionary !

It has been well said by Dr. Johnson, that “the mass of people must be barbarous where there is no printing ;” but it seems to me that the want of books and newspapers is a minor evil, in half-civilized communities, to the want of separate home-life and sacredness of mutual affection ! Polygamy must ever be the grave of respect for woman ; and without this respect the bringing up of children must be barbarous and wasteful. The sting of poverty and the spur of true affection drive all men to look for work and food for their little ones ; but if poverty and affection are unknown factors in the conservation of tribal power, and everything depends on the caprice and strength of the chief, the sooner we weaken the power and wealth in cattle of the chief, by rendering free and individual family life possible to the units of the tribe, the sooner shall we be doing our first duty to the coloured gipsies of South Africa. “If the native races of South

Africa," says Mr. Carlyle, "have attained to the conception of a higher ideal they have been taught it by Christianity, especially in many instances by the Mission *Home*. It is incalculable, in fact—the happy hallowing results that have accrued to the native tribes from the presence in their midst of the mission family, with its purity, intelligence, holiness, sympathy, beneficence, and peace. The natives know that the missionary is their friend and their advocate for justice; that he is able by his intelligence to direct them; that he seeks not theirs, *but them*, and thus he has often a deeper hold on the heart of the heathen than their debased arrogant chiefs, and obtains a wonderful power to mould their nature and lift them to higher aims." The example shown by men, who are not missionaries, but keen hard-headed rulers, like Brownlee, Shepstone, Griffiths, Stewart, and Blythe, should not be lost on those who sneer at the possibility of reaping love and gratitude from dark skinned followers. They are no worse and infinitely more teachable than the juvenile negroes who were taken from slave dhows and apprenticed to respectable people some forty years ago. The difficulty is to get at them when young, and remove them at once from the tyranny of native customs; for if we do not accept their charge in a kind and sympathetic spirit when they enter our service, and help to bring them up in decency and thrift, they will soon enough relapse into barbarism, when released from their enforced apprenticeship. The chief, in short, is the stumbling block, and will remain so until he is paid for his compliance with our views or promptly suppressed. But as the Kafirs have been for ages attached to their chiefs, and regard them as deities incarnate, without their assistance and recognition of claims to compensation, we are less likely to succeed in getting successive relays of in-

telligent servants and mechanics than if we accepted their services as middlemen.

It has long been the policy of native courts to encourage communism under feudal and pastoral forms : but it largely embarrasses the spread or growth of Christian principles among the heathen. In our own experience, we know, that if home is happy and affection real, the inducement to crime and wrong-doing are proportionately weakened ; for as "there can be no happiness without participation, and no participation without affection, so there is no difficulty, no toil, no labour, no exertion that will not be endured where there is a view of reaping this natural reward." It is so with us, because we have liberty of choice and are trained to expect it ; but is it possible to live thus apart in happy possession of modest wealth and freedom from care, when our coloured people are gathered into kraals and ground down by their customs and native rulers.

We cannot shirk the problem of our surroundings by declining to have any social dealings with the frontier tribes—barbarous though they be. Year by year they are increasing in numbers. To kill them off summarily is out of the question. To drive them from their lands would be cruel and wicked ; but it is quite possible to tame them, and civilize their children by early removal from the over-crowded kraals on a system of assisted juvenile emigration to the West ! All over the colonial towns tradesmen are calling out for apprentices and cannot get them for love or money. The Eastern Province is rich in excess of native children, and if the Colony studies its best interests, it will encourage a movement which will revolutionise the face of the country.

Any scheme of this kind for bringing *home* life and *home* influences to bear upon the young and savage

cannot fail to do us all good—if we will *honestly* give it a fair trial. It has been tried in the mother country with great success; and the street arabs and work-house waifs, by the cottage system of outdoor relief have been enabled to start fair in life, instead of being crowded into prisons and reformatories. Being treated like poor relations, severed from their parents, and brought up from their teens in decency and comfort by their registered teachers and employers, they have over and over again repaid the extra trouble of bringing them up by their subsequent careers as workmen and servants.

It should need no very complicated machinery to initiate this movement (in the cause of education) for keeping up a constant supply of cheap labour from our frontier reserves. The attempt to introduce Kafir adults to the Western Province has been a partial failure from a variety of causes; but I see no reason why—both on philanthropic and political grounds—an attempt should not be made to introduce a *continuous* stream of native youths to this end of the Colony; and apprentice them out till they are of age to respectable persons, *approved of by a native protector*, and who may be willing to charge themselves with the care and trouble of bringing them up free, in return for their services.

If our magistrates and native residents had any real influence over the chiefs with whom they are placed they should have no great difficulty in inducing or in persuading them to submit to the annual thinning out of the junior population of their tribes, by making it worth their while in some way or other. It is better to meet the difficulty of overcrowding by measures of this kind, than by transplanting the discontented adults to fresh grants of land, where tribal power and tribal pressure will be perpetuated and ever recurrent.

If the mothers of families, both white and black, would enter heartily into the project, there should be the less difficulty in making a commencement in industrial education. The time for book-knowledge has still to be found and fostered by the State, but the need of labour is pressing and persistent. This fine country of ours is thirsting for three things—cheap labour, English capital, and a good supply of water. At present they exist, but apart. To bring them together is more a social than a political problem; and it remains very much with ourselves, I think, as a Christian community, to initiate the steps for exciting native industry, and right culture of our inheritance.

In looking at this matter in its domestic aspect, we shall be doing for the coloured classes what books and general literature are doing for us every day. If we had not these wherewith to instruct and amuse ourselves, and fill up our spare time, what would our maids and matrons be reduced to? They would find time hang very heavy upon their hands, and in idle gossip, tea drinking, and braiding of hair, they would have to eke out the hours not devoted to dressing or sleep! Hard indeed must be the lot of our native women, with their constant toil, frequent blows, and the bitter contempt and harsh treatment of their lords and masters to age them prematurely. In my opinion, it is a social mistake to keep women in the background; for the first step in the emancipation of native intellect is to educate women how to read and write, and make them mistresses of their own hearts and hands. If there is one reason more than another why the English and Americans have taken such a foremost position in the history and triumphs of the civilised world, it is because they were the first to raise the value of women in the social scale, and treat them as equals in every respect

If you have the ladies on your side, class legislation is comparatively easy. If you have it not, you will find their dull negation more active than pleasant.

It seems to me that the time is not far distant when public opinion all over the world must force all classes here to accept education from the state, and cause every parent to make his election as to what trade or profession he would like his children to be taught at our public or industrial schools. In Germany every adult male is forced to serve as a soldier for a given time, whatever may be his rank or degree in life. In France the conscription keeps alive the taste for military glory, and prepares her thrifty sons for prowess in the field, while in free England the pressure of competition fills the ranks of skilled labour with excess of apprentices. Out here the coloured youth of South Africa have neither the fear of invasion nor the hardships of foreign wars to encounter. They have no poverty to contend with. They are not asked to fight our battles for us. They are exposed to no oppressive laws; they bear no special burden; *they are simply free to do just as they please*; and it is time they were yoked in with the whites. There is ample scope for all in every branch of trade. Yet though the harvest is great and all things favourable to prosperity, the labourers are few and anything but eager for constant employment.

In the days of slavery, little boys and girls were not allowed to curse and swear, and play about in gutters; nor were they sent to school to learn their letters. But for all that they were most efficiently taught by the Dutch to acquire handicrafts, and get a practical acquaintance with the interiors of decent houses. Though the solace of religious teaching was denied them, and some doubt was felt and expressed as to their possession of souls, they were practically better

members of society than many of their freeborn but neglected descendants. This knowledge of trades they owed to the care and self-seeking pains of their masters and mistresses, who had them thoroughly instructed in their own homes, and gave them an interest in effecting their own manumission from modified bondage. Thus they were encouraged to earn high characters for skill and industry ; and as tailors and carpenters, masons, blacksmiths, and what not, fully supplied all the moderate demands of their day.

Not for one moment would I seek to defend the practice of buying and selling *slaves* as of old ; but it is more within our Jesuitical experience of modern ethics to denounce slavery as abhorrent to English feeling, and then to tacitly permit our native tribes to sell their daughters into bondage as *wives* ! If slavery is a curse to every country in which it has been introduced, so much the more is the rearing of children for the profit of parents a custom to be abolished. Can we not go a step further in our views of Emancipation, and put a stop to this unholy traffic, whereby polygamy prevents the healthy growth of free institutions, and drags native women down to the level of beasts of burden. First free the body, then the soul, and then the intellect may minister to both ! Not by *sudden* enactment of Parliament would it be right and judicious to spring such a great social revolution on the pastoral subjects of Her Majesty ; but is it not our duty to protect the young and secure them the privilege of rising in the social scale ; and how can we do this better than by gradually adapting them to the exercise and burdens of freedom, in the manner I have sketched out ?

It would be a waste of time to commence with the *adult* population. They are already inoculated with the evil customs of the tribes, and nothing will ever

drive savagery out of them, unless at a very early stage of their existence !

The formation of the great Industrial School at Lovedale has owed much of its success to the personal high character and professional attainments of Dr. James Stewart, who is equally ready to work with his pupils, to preach to them, or to doctor them when necessary. The personal influence of such a man is as great as that of any hereditary chief ; and the discipline he enforces is not to be despised. The degrading power of the witch-doctors has withered in his neighbourhood as if they had been touched by Ithuriel's spear ! And there is no doubt of it, that the encouragement of medical and surgical knowledge among the natives is greatly to be desired. Sound practitioners are much wanted. The ignorance of blacks in time of sickness and distress is very much to be deplored. It is hard to see how their hearts can be opened to the benign influence of sympathy and Christian charity except by medical missionaries. When we consider how highly-born and delicate ladies give up so much of their time in England to visiting the sick poor, and think it not unworthy of their stations in life to instruct the villagers in Sunday schools and other places of worship, we see that labour and poverty have claims on their pity, and stimulate the growth of good feelings on both sides. Sickness and sorrow and physical pain are the lot of all mortals, tis true, but how much are they not intensified by brutal indifference and savage neglect to the needs of the helpless ?

The poverty we have to deal with is poverty of our own creating. It is not the result of scanty wages and uncertain employment. It is not the offspring of bitter cold and pinching want. Nor is it by almsgiving or raising of wages that we can hope to lessen

the burden of large families, and restrain the pressure on overcrowded locations, but by putting out our strength, and *compelling* our youthful subjects to attend school and be taught. The seed we have to sow has been gathered from granaries like this Library. It is not to be thrown away broadcast on unprepared ground, but to be carefully introduced into the most fruitful of soils. The things we know, and the principles we practice, have been bequeathed to us in books, and transmitted to us in dozens of civilized channels. As books and learning have made us strong and peaceable in our tastes, so might our living exemplars teach the wild children within our influence, how easy it is to earn wealth and happiness by the practice of wisdom and civilized wants.

If ever this continent is to bloom in the desert, and arts and sciences are to be carried into the wilderness, we must initiate a social crusade, and take a less passive share in the moral subjugation of the tribes around us. Our natural allies are the dusky sons of the soil. Their interests and welfare are wrapped up in our own. For good and for evil we have been joined together, and we stand committed to a policy of union and not of division ! The Union Jack is the emblem of protection to both black and white, and no policy is worth following here if it does not include the two within its folds. We cannot stand apart ; we are bound to lean on each other and legislate for both. In the interests of all parties we have it in view to open up communication by land and sea, and extend British influence and trade as far as the Zambezi ; but if we educate the masses and break down the temporal power of the chiefs, and release their subjects from the thralldom of superstition and sloth, we shall secure a yet wider field for our extensive commerce, and do more lasting good to generations

yet unborn. Then in the words of Lovell, we may sing :—

“O, dwellers in the valley land,
 Who in deep twilight grope and cower,
 Till the slow mountain's dial-hand
 Shortens to noon's triumphant hour,
 While ye sit idle, do ye think
 The Lord's great work sits idle too,
 That light dare not o'erleap the brink
 Of morn,—because it is dark with you ?”

• * • •
 “The Lord wants reapers ; oh, mount up,
 Before Night comes and cries—“Too late,”
 Stay not for taking scrip or cup,
 The Master hungers while ye wait ;
 'Tis from these heights alone your eyes
 The advancing spears of day may see,
 Which o'er the eastern hill-tops rise.
 To break your long captivity !”

The Premier (Honourable Mr. Sprigg) said that he had very much pleasure in moving a vote of thanks to the Chairman for the address with which they had been favoured. It was by far the most interesting of any to which he had ever listened in that place. It might be that he took more interest in it from the fact that Dr. Ross had dealt with questions which were occupying his daily and even hourly attention, and it might perhaps be a satisfaction to Dr. Ross to know that he agreed generally with the principles laid down in the address, and that it was upon those principles that the administration of native affairs was being carried on at the present time (cheers). He gathered from the cheers which greeted the Chairman when he resumed his seat that the audience approved of his address. If that was so he wished to remark as a caution that we must not expect these principles to be carried out in practice without encountering opposition. Dr. Ross had referred to the disarmament of the natives

on the Eastern frontier. Last session an Act had been passed for that purpose which met with the general concurrence of the whole country, but when that Act is put into operation it is natural to suppose that some of the persons to whom it applies will not be altogether pleased with it. We must be prepared for some opposition, but the question for us to consider was, not what the people themselves might like, but what was good for them and for the whole country ; and having arrived at a conclusion upon that matter, it was the duty of the Government and of the people with them to carry out their determination courageously and resolutely (cheers). A suggestion had been made by Dr. Ross, with the view of civilizing the natives, that every year a number of the youth should be brought down from the frontier and placed out as apprentices to trades in the Western districts. He (Mr. Sprigg) thought that was a valuable suggestion ; it was not possible to do much in the way of civilization with the old natives ; if we were to make any considerable advance we must begin with the young. But he desired to warn them of what would certainly be the consequence of taking such a step. They might remember that during the late war large numbers of women and children, to the extent of five or six thousand, were brought down to the Western districts. In the case of some of them the object was to prevent their giving assistance to those who were fighting against the Government, and in the case of many others to save them from death by starvation. Upon arrival here they were hired as servants, but he had noticed that this matter was to be brought before the House of Commons as a most arbitrary act upon the part of the Government, and he felt sure that if the step proposed by Dr. Ross was undertaken, the charge would be brought against the

Government and the colonists, by people at home, that they were establishing slavery in the Colony. He did not, however, think that the idea should be abandoned on that account. We should commit a great error if we were to refrain from doing what would advance the civilization of the native races simply on account of public opinion in England, for the moment, being against us. Public opinion at the present time in England was greatly adverse to public opinion in the Colony. He thought he could observe that the tide was turning in England already, and he had little doubt that in a short time the people in England would admit that we understood better how to civilize and manage the natives of South Africa than they could teach us (cheers). The Government of the country was now in the hands of the colonists. Great responsibilities, especially as to the natives, were cast upon them, and he felt confident that the future welfare of the natives, and of the whole population of South Africa, were safer in the hands of men who thoroughly understood the character of the people and the complicated questions of Government in this country, than in the hands of men across the sea, who were showing every day by their speeches and their writings their utter ignorance of the country and of the people in this part of the Empire (cheers). He did not undervalue public opinion in England, and it was his firm belief that if we went steadily on in the course we were now following we should ultimately lead that opinion to our side (cheers). Perhaps he ought to apologize in that place for the political character of his observations, but they were called forth by the very nature of the interesting and able address to which they had listened with so much pleasure.

Dr. Dale seconded the motion, which was carried with acclamation.

In reply, Dr. Ross returned thanks for the very kind and cordial manner in which the Meeting had agreed to the motion made, and seconded, by the Premier and the Superintendent-General of Education ; —and expressed his deep sense of the many obligations incurred, and of the many hours of profit and quiet happiness spent by him, as a very young Student in this magnificent library. If any poor services of his own could repay the debt of gratitude due from him as a son of the soil, and a native of Cape Town, for all that he owed to this fit abode of literature and fine art, they might rest assured that they wou'd always be cheerfully and spontaneously rendered, as a humble tribute to the spread of knowledge, however imperfect and fragmentary.

The subscribers then proceeded to ballot for a new Committee, and the Scrutineer, Mr. F. Goodliffe, declared the following gentlemen elected : The Honourable Thomas Upington, F. G. Goodliffe, Esq., Treasurer E. J. Buchanan, Esq., Rev. Dr. Cameron, Dr. Dale, R. M. Ross, Esq., Professor Gill, H. W. Pierz, Esq., W. Hiddingh, Esq.



PROCEEDINGS

AT THE

FIFTY-FIRST ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African' Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 22ND MAY, 1880.

Professor James Gill, M.A., in the Chair.

CAPE TOWN:

SAUL SOLOMON & CO., STEAM PRINTING OFFICE.

1880.

Committee :

DAVID GILL, Esq.,
F.R.A.S.
DR. DALE. M.A., LL.B.
F. G. GOODLIFFE, Esq.
(Treasurer).
H. W. PIERS, Esq.

REV. DR. CAMERON, B.A.,
LL.D.
PROFESSOR GILL, M.A.
WM. HIDDINGH, Esq.
R. M. ROSS, Esq.
HON. THOS. UPINGTON.

Auditors :

JOHN NOBLE, Esq.

| J. C. GIE, Esq.

Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

LADIES AND GENTLEMEN,—

In submitting their report at the last annual meeting, the then Committee stated that an important communication from the Colonial Secretary had been received after their report had been drawn up, in reference to the Grey Collection. In this communication it was proposed that the Government and the Library Committee should co-operate in the selection and maintenance of a Philologist, who, while engaged in scientific study of the native languages, should also be charged with the Custodianship of the Grey Collection. The Committee considering that a matter of such importance should not be disposed of without full deliberation, left the discussion of the subject to their successors in office.

Immediately on assuming office, your Committee gave the matter their full and careful consideration, and informed the Government that they were willing to co-operate with them in the selection and maintenance of a Philologist to prosecute the study of the South African Languages, and to appoint the person so selected to be the Custodian of the Grey Collection; and further, that your Committee would be prepared to attach to the office of Custodian, out of the Parliamentary grant in aid of the South African Public Library, a salary of two hundred pounds per annum.

Your Committee subsequently received a further

communication from the Government, acquainting them that Dr. Jolly, of Würzburg, had been strongly recommended to His Excellency the Governor, as a gentleman possessing the necessary qualifications for the office of Philologist and Custodian, and requested to be informed whether the Library Committee would be prepared to approve of the appointment of Dr. Jolly in terms of their resolution of the 16th of June last. Immediately upon receipt of this, your Committee brought to the notice of the Government that on a former occasion they took into consideration Dr. Jolly's proposals for a temporary occupation of the office, which, it was understood, were afterwards withdrawn by him, and that these proposals were in effect based on Dr. Jolly's hope to obtain leave of absence for a brief term of years from his duties as Professor of Comparative Philology in Würzburg.

Entertaining grave objections to a temporary appointment to the office, and as there appeared some doubt whether Dr. Jolly, if nominated, would now accept absolutely the vacant appointment to the joint offices, your Committee express their willingness to join the Government in placing the selection entirely in the hands of Professors Max Müller and Sayce, of the University of Oxford, to which the Government assented ; and they trust that an appointment to the vacant office will shortly be made.

In their report last year the Committee announced that they had ordered from the London booksellers several works in Literature and Science, to fill up gaps in different departments ; and, further, that they had under consideration a list of books, proposed by Mr. Fforde, Chief Inspector of Public Works, whom they had consulted on the subject. Your Committee have now to state that these books were ordered and have been received, and will prove a valuable addition to

the standard works in the Library, especially in the departments of Architecture and Civil Engineering.

During the past year the accession of books in the various departments of Literature and Science have been as follows :—

Miscellaneous Theology	...	...	9	Vols.
Political Economy, Government, &c.	17			„
Science and the Arts	...	...	71	„
Voyages and Travels	...	...	77	„
History	...	...	51	„
Biography	...	...	39	„
Belles Lettres	...	...	51	„
Miscellaneous	...	...	93	„
				<hr/>
				408 „

In this list are included many standard and valuable works, presented by the Royal Society, the Royal Astronomical Society, the Royal Geographical Society, the Zoological Society, the Royal Colonial Institute, the Council of the New Zealand Institute, the Smithsonian Institute, Washington; Miss Julia Lloyd, the Venerable Archdeacon Lloyd, of Natal; and Monsieur Jouvencel, Paris; to all of whom the thanks of the subscribers and the public are due.

Your Committee have also to acknowledge with thanks the presentation of £20 from Mr. Leon, lately a resident of this city, which was conveyed through Mr. C. A. Fairbridge, with a suggestion that the amount should be devoted to the purchase of books on Polish History, and Literature. The suggestion was acted upon, and the books so ordered may shortly be expected to arrive.

Your Committee have deemed it advisable to make a slight alteration in the Rules for the management of the Grey Collection, to prevent any misunderstanding for the future, and with that view have decided that in

those Rules the word *Custodian* shall be substituted for *Librarian*.

The Library Hall, as on previous occasions, was placed at the disposal of the Council of the Cape University for the ceremony of conferring degrees.

Your Committee have great pleasure in stating that the number of visitors and readers to the Institution during the past year has been much larger than in the previous two years, thereby affording proof that the Library is better appreciated. From a record kept, it appears that 22,221 persons visited the Library during the period that it was open to the public, from the 13th June, 1879, to the 30th of April last, showing an average of 85 daily; the largest number of visitors on one day being 187, and the lowest 44.

The issue of Books and Periodicals during the past year has been as follows:—

Miscellaneous Theology	...	...	50 Vols.
Political Economy, Government, &c.			57 „
Science and the Arts	...	...	225 „
Voyages and Travels	...	...	1,047 „
History	...	...	538 „
Belles Lettres	...	...	724 „
Novels	...	...	6,871 „
Reviews and Periodicals	...	...	5,750 „

Comparing this statement with that of last year, it will be perceived that the circulation of standard works has been about equal; whilst of works of imagination there has been an increase of about 700 volumes.

Your Committee have to state that they applied to Government for a grant in aid towards the publication of a new and complete general Catalogue, which is now ready for the press; and that their request was favourably entertained by the Premier, who promised

to place a sum of £300 on the Estimates for that purpose.

To the collection of Native Literature, forming part of Sir George Grey's gift, a number of accessions have been received.

Hardly any of these, however, refer to Hottentot; the only additions of this nature being the copy of a Manuscript containing names for various degrees of relationship in the Nama dialect, the original of which had kindly been supplied for the information of Sir John Lubbock, by the Rev. J. G. Krönlein, and a Hottentot Fable, in English, contributed by Mr. Thomas Bain.

From the Transvaal, His Excellency Colonel Lanyon has been so good as to forward a number of replies to an inquiry kindly instituted by himself in August, 1879, regarding the existence of Bushmen, Bushman Pictures, &c., in that territory. These answers, although chiefly of a negative character, yet contain valuable material for the still to be written history of the South African aboriginal races.

In Kafir, pieces of Native Literature, accompanied by translation into English, have been received from the Rev. A. Kropf, Superintendent of Berlin Missions, and from the Bishop of St. John's. A Kafir version of the Distribution of Animals, &c., after the Creation, has been contributed, in English, by Mr. Bain. The Bishop of St. John's has also presented copies of his pamphlet entitled "Some Suggestions for an improved Kafir Orthography" (King William's Town, 1879); a Church Catechism in Kafir (Grahamstown, undated); eleven papyrographically-printed sheets containing further portions of a revised edition of the Kafir Prayer Book; and other publications connected with his Mission, including a copy of the Address delivered by him at the opening of the Synod at

Umtata, in June last year. A Kafir Hymn, composed by *Ntsikana*, "the first Kaffir who professed Christianity," and printed, with musical notation, at Lovedale, has been contributed by Mr. G. Theal; a copy of the Ultimatum, in Kafir (Pietermaritzburg, 1878), by His Excellency Sir Bartle Frere; and the Quarterly Reports of St. Mark's Mission, by the Venerable Archdeacon Waters.

In Zulu, a valuable manuscript has been sent by the Rev. O. Stavem, Norwegian Missionary, containing six pieces of Native Literature, collected by himself in the Zulu Country, and accompanied by a translation into English. Pieces of Native Literature, with translation, have also been received from Mrs. H. L. Carbutt, of Klip River County, Natal. The Rev. William Ireland, of the American Mission in Natal, has sent us another piece of Native Literature, with translation, contributed, as before, by Jeremiah Mali, one of his Native Teachers. From Mr. Ireland himself, a valuable autograph manuscript has been received, containing his own translations of three pieces of Zulu Native lore, two of which are also accompanied by a literal interlineary translation of much value for students of the Zulu language. A copy of the Ancestral *Izibongo* ("Praises") of *Magama Magwaza*, Printer to the Bishop of Natal, has also been received, but without a translation. This, on account of the allusions to past events therein contained, even *Magama* himself is unable to supply. The Rev. R. Robertson has kindly sent us an English translation of a Zulu Household Story, formerly communicated to Dr. Bleek by Miss M. Lindley. The Bishop of Natal has presented a duplicate copy of his "First Steps in Zulu" (Second Edition, Pietermaritzburg, 1871); which is a work now very difficult to obtain; also a copy from the Second Edition of his Zulu-English

Dictionary, printed at *Ekukanyeni*, in 1878, and containing, at the end, a good number of Zulu Proverbs, accompanied by translation into English. A small Zulu Vocabulary and Phrase Book (Durban, 1879) has also been received; also a copy of *Incwadi Yabantwana* (Durban, 1878). The latter was presented by the Rev. W. Ireland; whom we have also to thank for a number of other works most kindly forwarded by him for the assistance of a party of Missionaries proceeding to the interior, and unable to obtain the greater part of the Zulu books required by them at Cape Town. A copy of the Ultimatum, in Zulu (Pietermaritzburg, 1878), has been presented by His Excellency Sir Bartle Frere; and six numbers of the *Ubaqa* (a Zulu periodical) have been sent us by the editress, Miss Hance. Some very interesting accounts of Native Customs and Superstitions, and of Children's Games, have been received from Mrs. H. L. Carbutt, recorded by herself. An account of "The Ordering of the Zulu People," and one of An Interview with a Kafir Witch-Doctor, originally printed in the *Natal Colonist*, have reached us from Mr. John Sanderson, together with copies of two papers by himself, reprinted from the Journal of the Anthropological Institute, regarding "Stone Implements from Natal" (August, 1878), and "Polygamous Marriage among the Kafirs of Natal and Countries around" (February, 1879).

In Sesuto, a Reading Book (Moria, 1879), and ten Reading Sheets, have been presented by the Rev. A. Mabile. In Setshuâna, pieces of Native Literature, with translation into English, have been received from the Rev. W. Henry R. Bevan. The Rev. W. Crisp has contributed a copy of his lately-published "Notes towards a Secoana Grammar" (Bloemfontein, 1880). The appearance of this work is most welcome to

intending students, as for some time past it has been almost impossible to obtain copies of the "Sketch of the Sechuana Grammar," written by the late Rev. J. Frédoux, and published in 1864 at Cape Town.

In Swahili, Bishop Steere has been so good as to send us two manuscript stories, accompanied by an English translation. These were, as Bishop Steere informs us, related by a girl in the School of the Universities' Mission at Zanzibar, who had been brought as a slave from the country near the Lake Nyassa.

A Vocabulary of the Chigogo language, by the Rev. G. J. Clark, Missionary in Usagara, East Africa (London, 1877), has been kindly presented by the Church Missionary Society, to which the Author belongs.

In Otyihereró, the Rev. H. Brincker, of the Rhenish Mission Society, has contributed six books all printed at Gütersloh (Westphalia) in 1879, during his recent visit to Europe. These are as follows: a Reading Book, No. I. (third edition); ditto, No. I b. (by the Rev. H. Beiderbecke); ditto, No. II. (by the Rev. Mr. Brincker), containing several illustrations, and accompanied by an Otyihereró-English Vocabulary; a Hymn Book (third and revised edition), with Liturgy and Luther's Small Catechism; an illustrated Scripture History, translated by Mr. Brincker; the New Testament, translated by the Rev. Messrs. Brincker, Büttner, and Viehe, bound together with a second (revised) edition of the Psalms in Otyihereró, first published by Mr. Brincker in 1875. In addition to the above, Mr. Brincker has kindly furnished a manuscript translation (in German) of thirty-five sentences, given on pages 3 and 4 of his Reading Book (No. II.) in Otyihereró only.

The Rev. C. H. Weikkolin, of the Finnish Mission

in Ovamboland, has sent us duplicates of two Shindonga works already existing here.

From the Congo, a copy of the title page of a Congo Catechism, existing in the possession of the Landana Mission there, has been obtained for us by the Rev. Ch. Duparquet. This work, M. Duparquet informs us, was formerly given by the Duc de Palmella to Monseigneur Bessieux, Bishop of Gallipoli and Vicar-Apostolic of the Two Guineas, and by the latter presented to the Congo Mission. Between the document so kindly sent us by M. Duparquet, and the title page of the manuscript copy of the second edition of the Congo Catechism so long sought for in vain by Dr. Bleek and presented in 1877 by Dr. D. C. Pantaleoni of Rome, some slight variations are apparent.

Copies of some printed papers of great interest, connected with Public, and principally with Native Affairs in South Africa (dating chiefly from 1878 and 1879), have been presented by His Excellency Sir Bartle Frere. The Under-Secretary for Native Affairs (H. E. Richard Bright, Esq.) has been so good as to send us copies of the Blue Book and Appendix on Native Affairs for 1879, as well as the Blue Book for 1880. Seven copies of Volume I. of the Journal issued by the South African Folk-lore Society (Cape Town, 1879) have also been received.

Another translation from the Rev. L. Dahle's "Specimens of Malagasy Folk-lore" has kindly been supplied by Miss Cameron; and from the Rev. J. Sibree, Jun., have been received copies of his papers on "Relationships and the names used for them among the peoples of Madagascar," and on "Malagasy Folk-lore and Popular Superstitions," reprinted, respectively, from the Journal of the Anthropological Institute, for August, 1879, and from Part II. of the Folk-lore Records.

In the language of Aneiteum (one of the principal islands of the New Hebrides Group), a copy of the New Testament (London, 1863) has kindly been presented, through the Rev. Dr. Hole, by the Committee of the South African Auxiliary Bible Society; forming a valuable addition to the works in this language already bestowed by Sir George Grey.

We have also to thank the Acting Under-Colonial Secretary (H. Willis, Esq.) for the copy of a work entitled "Observations on the state of the Aboriginal Inhabitants of New Zealand," by F. D. Fenton (Auckland, 1859); besides other publications relating to New Zealand; and for a duplicate copy of a work reprinted, in 1858, at Cape Town.

Tracings of a number of Bushman Paintings, taken by Mr. Conolly Orpen, in 1877 and 1878, in Bushman Caves in the Highlands, Division of Wodehouse (Cape Colony), have been presented by Mr. Richard Orpen; and a copy of some Paintings existing on the side of a small cave at Jordaan's Kloof, about sixteen miles from Worcester, made by Mr. A. Martin, has been contributed by himself.

A good number of photographs of Natives have been added to the collection of these already existing in the Grey Library, and among them are the portraits of four trained Natives, presented by Miss Waterston.

ADDRESS.

LADIES AND GENTLEMEN,—

The whole tenour of the remarks I shall submit to you is of the nature of an appeal. For a study which has but recently established its credentials as a scientific pursuit, and which has still to win its way to general recognition, I have undertaken to plead. If I fail in my object, I shall be glad to believe the failure due more to my ineffectual pleading than to the weakness of the cause. With a full consciousness of my own inability to deal with the subject in a comprehensive and satisfactory manner, I have dared the risk; and I have done so, because I think it is a cause which has peculiar claims upon, and an especial value for, the community of which we are members. Under the circumstances, if I offer the customary propitiation to Nemesis, I trust it will be accepted with more than the customary meaning. At least I shall venture to hope that the great interest and importance of the subject—and I fear I must add its need of more extended advocacy—may stand as my apology for a somewhat presumptuous and certainly inadequate attempt to secure for it a more general and earnest support. There is indeed no little hardihood involved in an attempt to make intelligible, to those whose pursuits have lain out of the range of its activity, the claims of a science, which is the latest born of all the sciences; which is still in the ebb and flow of

speculation and controversy, which has hardly yet formulated its articles of belief ; sketched out its rules of procedure, or defined its area of operation. Hardly yet, I say ; for, in spite of the splendid results already accomplished, if we may judge of it by the analogy of other sciences, we may fairly regard its actual achievement as but the first glimmer of a dawn of which the full day is yet to be revealed.

More than once the question has been put to myself, and I have no doubt to others—"What is the meaning of all this fuss about philology? What is the good of it?" And from the tone in which the question has been put, I have been led to think the questioner has entertained a strong suspicion that the pursuit of such studies is a mere scholar's fancy, a leisure pastime of crazy pundits, a shadow land in which intellectual Don Quixotes tilt at imaginary windmills, a joy of wild asses in the wilderness, a species of literary trifling with which busy men and the practical affairs of life have nothing to do. I shall endeavour to show that comparative philology is something more than this ; that it has very real practical objects ; that it opens up vistas of promise, in which studies and interests most momentous to human society seem to beckon the enquirer forward ; that it offers a prospect of solution to many problems—social, political, and educational ; that it holds out a guiding hand to other branches of research ; that it is replete with questions that touch the very core and essence of our being ; and there is ground to hope that it will justify the labour bestowed upon it by setting new stars in the firmament of scientific discovery.

Of the deep human interest attaching to these studies, a bare recital of the names and achievements of its most prominent champions would go far to convince you. Many countries have contributed to

the work. Indian Brahmins, Greek Sophists, Alexandrian grammarians, Roman generals and writers, have transmitted enquiries more or less valuable into the principles of grammar and word-formation, as illustrated in the narrow sphere of their own knowledge. The comparative method, which changed the whole aspect of these researches, was reserved for the wider outlook and deeper scientific insight of later times. Early in the commencement of the last century, that renowned and many-sided philosopher, Leibnitz, suggested to Peter the Great the idea of a comparative table of languages, and sketched out the plan on which it should be conducted. The work was actually carried out by Catherine II., under whose auspices a rough comparative analysis of nearly 300 languages was compiled. More than a century since Halhed, called by Canon Farrar the "Copernicus of Philology," in drawing attention to the similitude existing between Sanskrit, Persian, and Arabic, as well as Latin and Greek, sowed the seed which the writings of Sir W. Jones and Sir J. Colebrook subsequently nursed to such goodly growth. The study of Sanskrit, stimulated and fostered by the writings of these latter, gave the first substantial impulse to the study of comparative philology. From their day to this a succession of eminent scholars, of whom Germany may proudly claim by far the largest and most distinguished portion, have delved in the mine thus opened to them. The treasures already extracted have encouraged a host of earnest spirits to join in the search. The literature which records their labours has grown to such dimensions, that the time-straitened student, who may desire to master the results, already quails at the task. What it has accomplished would be long to tell in detail. In enterprise and zeal it has been served as loyally by its votaries as any department of human activity or

research. It has deciphered priestly tables buried for ages in the dust, monumental stones, sculptured columns and figured obelisks. Coins, epitaphs, and mummy cloths, Chinese ideography, Egyptian hieroglyphs, the arrow-heads of Nineveh and the stamped bricks of Babylon—all have been passed through its crucible for the purpose of scientific analysis. Much light it has thrown on ethnology and the migration of races. Something it has added to our theories of religious and moral development. From the writings of Ulphitas it has deduced the identity of the German and Gothic races. It has established a common origin for most of the Polynesian languages. It has discovered a remarkable congruity of structure between the languages of the American continent. It has classified the languages of Europe ; many of those of Asia and Africa. The grandest of its discoveries, however, I shall reserve mention of to a further stage of my address. I have mentioned the word race : I do so under correction ; for I am bound to state that, as implying purity of blood-tie, it receives no sanction from comparative philology. In the endless intermingling, absorption, and migration of races reported by its tests, it finds no room—so far, at least, as the nations of Europe are concerned—for any such significance. Even the more sober term “nationality” loses much of its incendiary force in the light of historical and philological research. It will be a happy thing for Europe and the world when higher and purer bonds have supplanted these irritating prepossessions ; and when the maddening impulses of national assumption and fancied blood-relation have given place to a more generous rivalry in intellectual gains and in religious, moral, and social development, philology will claim no small share in the result.

But my purpose is rather to draw attention to future

promise than to past performance, and to bespeak your interest as possible co-operators in a work that I trust you may be led to see is of no mean importance to ourselves as a community, and to the general welfare of mankind. I shall confine myself accordingly to a view of the subject suggested by the doubts and questions referred to ; and I shall be satisfied if those who at present see but darkly are helped to a clearer view of the meaning and object of these pursuits.

It will be consistent, I think, with my main purpose, if I ask you first to consider the process by which a child learns its mother-tongue. That process is vaguely called *association*. As a mere objective designation, it is correct enough ; but it explains nothing. The deep subtle process by which the conceptions embodied in words are appropriated by the budding intelligence is not characterised by any more descriptive term than the one we have used. And it will answer our purpose well enough. The child, then, learns its mother-tongue by this process. It stores up symbols, as we call them, which represent objects, ideas, states of feeling, and so on, and it employs these in turn for the same purposes and in the same forms. Some of these symbols have a great deal of meaning attached to them. It is impossible the child can hear in frequent repetition such words as "town," "country," "church," "home," without forming very complex thoughts in connection with them. These thoughts are in a great measure the counterpart of its own observations and experience. Silently and unconsciously it gathers up certain images in connection with uttered sounds, which enter into the texture of its mind. The conditions of home life, the features of the neighbourhood, the interests and character of all about it, make each its own impress, and help to quicken and inform the thinking faculty. The quality and bent of such activities as most concern

it, contribute further to mould and direct the mental habit. Feeling, sentiment, aspiration, conception, and the measure of things known and familiar, have entered largely into the foundations of the mental structure, before its free and independent life has commenced. As experience and age increase, layer after layer of thought-matter is deposited within the brain. Can it be doubted that all this thought-material has a close correspondence with its environment—in other words, with the soil in which it has grown? How much of the entire build, moral, spiritual, and intellectual, of the future man is due to the same process, it would be beside my purpose to enquire; though the question lies close to the present borderland, and may yet be included in the rightful territory of philological research. The process is so subtle that it eludes recognition; and it is not in conformity with human habit to take strict note of the steps whereby the normal processes of mental and physical growth have been carried out. Nevertheless association, in whatever aspect it be regarded, is a powerful energy, all the more powerful from its penetrating, insidious, and semi-unconscious operation. I am inclined to think its value as an available factor in social organisation is not duly estimated. That it is the great formative agency in the development of national character, national institutions, and national speech, is a position that cannot well be disputed. The fact derives special confirmation from the comparative study of human languages.

Here I must pause a moment to explain for the benefit of those to whom the subject is more or less strange, that the study of language of which I am treating, is not that which forms so large an element of school teaching. The use and appreciation of language as the instrument of thought, as the embodied

form of what has been said, written, and done by other men, is the special department of the schoolmaster.

Though essential to his purposes, and contributing important help to the soundness of his work, philology deals rather with the constituent elements of language, with the genesis of words, with the natural growth of dialects, literary and vernacular, and with the relations by which families of speech are bound together.

Now let us consider what is meant by a "word." We have called it a symbol. But it is more than this. It has a spirit and vivifying power of its own. It is not a mere pellet of breath, jerked from the throat, without sign or substance. It is sounded on an instrument, which imparts to it a certain stamp and flavour of the mind by which that instrument is controlled. It carries a barb which causes it to cling to the mind receiving it. It is like those wonderful seeds, which are furnished with holdfasts, whereby they secure a place in which to settle and germinate. Briefly, of every verbal form uttered, it may be said that it is spoken with a musical accompaniment—a tone, manner, emphasis, sometimes an added gesture, which give to it a peculiar force, kindling or agitating the recipient mind according to its value and import. The ordinary counters of speech, it is true, are passed from one to the other with little or no mental disturbance. But each can recall for himself certain pregnant terms, such as "religion," "child," "home," the mere utterance of which awakes a whole orchestra of sensations and ideas. The chords which are struck by these are the truest and most essential part of our nature. They have grown with our growth; interwoven themselves with our most numerous, most abiding, and most cherished experiences. Their sensibility is the cumulative effect of myriad sensations, linked with the hours, some even

with the moments, of life. If the brain be the subtle receptive organ it is understood to be, the frequent repetition of sounds by which it is most easily and deeply stirred, must surely produce a sensibility proportioned to their use. These, again, being subject to closer and more constant criticism, and being perpetually acted on by the formative and corrective agencies of the community, will reflect most truly its characteristics. We are all familiar with the tendency of bodies of men to develop a word-currency of their own. We connect instinctively the *argot* or slang of a great city with its vulgar unlettered classes. A *patois* is assumed at once to be the dialect of men whose mental texture rejects the trammels of grammatical rule. Huntsmen, artists, literary men, university students, evolve terms and phrases which are maintained as watchwords of the class. Dialects spring up everywhere, in every country and in every language. They are local and separate varieties of the common speech. England could be mapped out with almost as much distinctness by dialects as by the limits of counties. Somehow or other, the people of a district have come to adopt certain variations of the national speech, and by association they maintain them. Here is an instance in which I desire to impress the force of this law of association. The local habit is a bond which is not easily broken. A peasant child, transplanted from Yorkshire or Normandy to a Hottentot kraal, would probably learn to speak the language of the kraal as easily as a Hottentot child. The doctrine of "heredity" would insist, perhaps, on a shade of difference, due to the traditional aptitudes of the vocal apparatus. The difference, however, would be inappreciable, and would not materially affect the argument. Once having learnt its

language, whatever it may be, the child having grown to manhood, becomes its slave. He carries its signs, character, and shibboleths, with him to the end. Not only does he find it difficult to assimilate strange forms and modes of articulation ; but even more correct forms of the mother speech, as enunciated by his betters, he shows no readiness to adopt. This fact, too familiar to need discussion, has an important bearing on my argument. But we must revert to our word-harvesting, and consider it in another aspect. We have watched the storing up of words by association, and we have noted their reactionary and stimulating influence on the growing mind. We must consider them now from another point of view. Words have their own limits of value, varying from age to age, but fixed for each separate period. These limits represent actual limits in the consciousness of the community. The average association value of a term fixes a point beyond which the general intelligence does not work freely. So far as its use is concerned, the average value of a term is the hinge on which public apprehension, public opinion, and public sympathy, must be made to turn. By way of illustration, let us consider the different effect of that famous line of Keats', "A thing of beauty is a joy for ever," on two different types of intelligence—the artist and the mechanic. All the words are simple enough, and of common usage. But in the word "beauty" we have a difference of association and conception which marks a wide interval of intellectual latitude. It is fire to the one and ice to the other. The recollection of a thousand fair images and cherished scenes is stirred in the former, and he glows and kindles with the sentiment: the latter is puzzled at the meaning, and feels no inner response. Take again the word "infinite," and consider what different

force it bears to the unlettered clown and the man familiar with the summation of series or the abstruse calculations of astronomy. We need not multiply examples. It will be readily admitted, I think, that words have for each individual the accumulated meaning which his experience and conception, however developed, have gathered about them. And my contention is that, in a community, the average import of words is the real working force—that which measures the level of apprehension and sympathy—beyond which appeal, exhortation, and argument, are prone to fail. Many terms of a fashionable philosophy of the day are slowly securing for themselves a position in the general apprehension. When the ideas involved in the words “humanitarianism,” “altruism,” “cosmic emotion,” and others of the same school, are fully grasped, so as to be sure of intelligent acceptance from a general audience, we may be sure that the capacity of sympathy has extended in proportion. This relation between symbol and value is, I make bold to assert, a matter of the last importance to those who are called upon to exercise influence over men in masses. The class import of a term is that in which it must be presented to them; for to that and no other is it actively conscious. Nor should we be surprised at the fact, that the symbol holds no more meaning than that which has been required by the particular experience. Necessity, we are told, is the mother of all speech. It governs, also, its form and growth. This necessity covers the entire area of human life. Mental wants, physical wants, spiritual wants, are all comprised in it. Glance over an English Dictionary, or still better, a Cyclopedia, and see what infinite wants of body and spirit have been evolved and stereotyped in word-forms. From many languages we have borrowed words to suit special needs. Nearly the whole of our

scientific nomenclature we have taken from Greek, and it is being daily increased. Our "paper" smacks of the reedy Nile: our *Government Gazette* recalls the coinage of ancient Venice; our "copper" is associated with an island, which has figured very largely of late in English political harangues. From our own stores we take whatever is handiest, and adapt it to new requirements. We "cable" a message, we "cab" it or "rail" it, we "shoot" Niagara, "do" a continent, and "stethoscope" a patient. Ideas and objects do not wait long for their christening, when once incorporated in current thought. Here then we have at once the limit of speech and conception. We have distinct names for varieties of boots; we have none for the odours of flowers. The former is a practical want, the latter is not urged by actual requirement. Possibly we prefer to associate their pleasant perfumes with the cherished names of the flowers themselves. Yet something might be gained to subtlety of conception and discriminating nicety, if these were embodied in suggestive terms. More serious wants than this may be named. The elasticity of the air is so marvellous that it baffles human conception. We describe this quality by the same term in air and india-rubber. The difference is that between a pin's point and a planet. Had the conception of the larger property been ever so dimly foreshadowed in a special term, I venture to think the telephone would have had an earlier birth. The same may be said of lightning. The effect of thunder on the ear is specialised in the word "hurtle;" and "roar" and "rattle" may, at need, do vicarious service for it. But the effective force of lightning has no distinct term. We have no better word for it, in fact, than that which we measure by horses in speaking of steamships. Between power or might and omnipotence there is no intermediate term. The force of lightning

accordingly is not rated in common speech. The popular imagination has no presentative term, no spectroscopic word-lens through which to view approximately and habitually this enormous energy. The Esquimaux sees in the Aurora Borealis the spirits of his forefathers disporting themselves. Their simple minds are thus lifted to a transcendental conception of the phenomenon. We have neither transporting fancy nor adequate word-measure wherewith to associate this tremendous power. Are we not all conscious of the hard mental barrier that has so often delayed the acceptance of modern inventions? How scornfully was the first rudimentary idea of the telegraph received? Even the great Faraday himself suggested a doubt to the enterprising American who first broached the matter to him, as to whether a message could be flashed right across the Atlantic. The doubt lasted but a moment; nevertheless it was expressed. The actual difficulties thrown in the way of the first railway enterprise; the derision with which the idea was scouted; the denunciations of its wicked presumption, by no means confined to the vulgar, must be familiar to all of you. "A vast possibility," says Professor Tyndall, "is in itself a dynamic power;" and I venture to add, if that possibility be familiarised in accepted symbols, a pathway to general welcome and co-operation is laid for the discoverer.

Of the reactionary value of language as an educating and impelling force, it would be scarcely possible to make too much. Happily the expansive property of the human mind is bounded by no known limits. Happily, too, its power of assimilating and secreting thought, its responsive sensibility to images, verbal or sensuous, is co-extensive with human necessity and aspiration. By virtue of this quality, communities are perpetually building up a monument of their intellectual

achievements and mental life, each advance being registered in the general consciousness, as the symbols are extended in force and import. Thus poetry is enabled to clothe itself continually with new and goodlier vestments, religion gleams with a clearer light, opinion and ethical habit are moulded to truer and healthier forms. And as the structure grows, new starting-points and new vantage-ground are secured for the advance of conception :

" As the temple waxes,
The inward service of the mind and soul
Grows wide withal."

This growth, I contend, is harmonious and progressive ; and the thought-gains of one age are the heritage and working capital of the next. Deepening, widening, soaring into higher levels, the chartered and freighted symbol carries forward the national consciousness, and the generations succeed to an ever-increasing estate. So much meaning gathered up in the word, so much thought-material stored up in the brain, each change or increase in meaning reflected in the consciousness of those who use it, the actual thought-content of the current language representing the intellectual wealth of the period, and what is more to my purpose, the measure of its emotional capacity and the reach of its conceptive force—such, I venture to contend, is one of the lessons taught us by the study of language. What promise, what warning, what resources it offers to us I shall briefly notice by-and-bye.

But we must revert to our child. We have watched it acquiring the current forms of its mother speech ; and we left it at the stage at which the current speech has become its master, and the child now grown to manhood, the liege servant, the sworn upholder of all its forms, idioms, and idiosyncracies. He has become a member of a great speaking confederation. Thou-

sands, it may be millions, of men, having most diverse habits, tastes, experiences, and objects, meeting and knowing each other only in small sections, permanently separated many of them by wide distances, employ for intercommunion a certain set of sounds. Into this arrangement he has entered, and accepts it without questioning. But in this unquestioning acceptance he is brought under the dominion of law, as rigid as that which guides the ocean current or the fall of an apple. Every word he utters is made for him, must be pronounced in a certain manner, must be combined with other words on a fixed plan, must not be varied, clipped, or mutilated. The very pitch of his voice, the rhythm and force of his utterance, the sound-measure of each syllable and each word in a sentence, are prescribed for him; and he dares not violate the order. Probably it never yet entered the heart of anyone to do so. A man would be as likely to quarrel with his own skin as with his mother-speech. With all its conditions he accepts it, and until study has taught him otherwise, he is prone to regard it as among the unchangeable, inviolable things of nature. But if circumstances lead him to consider the past history of the language, he comes to a knowledge of the fact that it was not always what he finds it; that it has undergone many remarkable changes; and that as it recedes back into the past, it becomes more and more unlike its present form, more and more unrecognisable. He will come at length upon a period in which it can only be understood by him with the help of a dictionary. This language, then, on which he himself would not hope or care to make any impression, has been undergoing variation through all its known past. Our imaginary student will at once ask himself how this constant change is brought about, whether it is controlled by law, and if so, what is the source, whence the motive-power of that law. He is conscious

of neither desire nor power in himself to alter the language—to add to it or take from it. He probably feels that any such attempt on his part would be both ludicrous and futile. He believes that all other speakers of the same language—the many millions of the same confederation—are in like position. He knows of no recognised agency, no artificial or conventional force to which this variable character of language can be traced. Yet, in the space of three or four centuries, a mighty change has passed over the face of his mother-tongue. Now if our student reflects on the purpose for which language exists, he will probably assure himself that it is in no respect intended to subserve the purposes of individual man; but of men in the aggregate, of men living, acting, and conversing together. He will recognise it as the creation of social man for social uses. This is the end and measure of its vitality. It has only a corporate existence, and bears a distinct proportion to the variety, fullness and multiplicity of the social life it is designed to serve. He will recognise this, I say; and it is an important fact to arrive at. The community, as joint-trustees of the language, can alone dispose of its substance. They are the regulators and pilots of its course. They revise and readjust; they reject and renovate; they recast the music and retune the instrument. They do this in their corporate capacity; and herein resides the law—a law resulting from the multiple qualities, physical and mental, of the community. It is a mystery, as deep and complex a phenomenon as any presented in human life. But whatever its meaning, whatever its practical application, it is a fact that is placed beyond the reach of controversy. I will not venture to affirm, spite of the emphatic and weighty protest of Professor Max Müller, that individuals can exercise no influence

whatever on current speech. The Latinisms of a Johnson, the Gallicisms of a Dryden, may set a fashion and affect the currency for a time. The Euphuism of Lyly undoubtedly influenced the court language of his day, and produced a host of imitators in literature not confined to his own age. This singular affectation had its counterpart in so many countries, that it points to a generic rather than an individual fancy. It appeared in Spain as the "*cultismo*," in Italy as the "*Marinesco*" style. A similar whimsicality possessed the ladies of Paris towards the close of the 15th century, of whom John Baret says in his dictionary, when speaking of the letter R : "This R is so necessary a letter, that I think no man hath any colour to barke against it. Indeed, some women in France, and especially the fine dames of Paris (belike being the disciples of Persius, who called R *literam caninam*), are so daintie-mouthed, that they cannot abide the jarring sound of R, but alwaies turn it into Z, for *père* and *mère* saying *pèze* and *mèze*." Before a literary standard has been fully developed, or a code of taste established, such tricks and vagaries will probably appear in every language. It needs but a ruling wit or a popular genius to set the fashion, and ambitious imitators will take it up, and the fashion will run its course. The love of the grotesque, the odd, the fanciful, the new, are too permanent elements in human nature to leave us any ground for surprise at this. The spread of culture and the consolidation of taste in accepted literary standards, tend to reduce this mental capriciousness to its proper significance. Among the direct agencies, therefore, that regulate the true growth and development of language, it has no permanent place. But as all eccentric movements tend to reaction, and as we know that, in each of the instances quoted, a very decided reaction followed,

these developments or disturbances must be reckoned with in tracing the progress of a language. But beneath all such transient influences flows the deep under-current of the informing spirit, the great secret council of the national intellect, which fits the language to its requirements, changes, prunes, adapts and re-adapts it to its changing and growing necessities. We may usefully glance for a moment at some of the effects of this process in our own tongue.

English has passed gradually from an inflectional to an analytical stage. It has dropped case-endings, retaining only signs of the genitive case and plural number. It has abandoned the dual form of the pronoun. It has got rid of declensions. Many minor grammatical changes have taken place. Its vocabulary has suffered still more. It is computed that 400 words found in the English Bible have lapsed out of use. Shakspeare is said to have employed about 15,000 words in all, yet in spite of the enchantment of his name and works, spite of his enthronement by the first of German critics as the Emperor of Literature, he has left us many phrases that have lost their warrant, and a great many terms that we decline to perpetuate. Most of us require, in the words of Horatio, to be "edified by the margent," when we read of "accomplishing the Knights," of "goodness growing to a plurisy," of a ghost appearing in "questionable shape," of "forefended place," of the "snuffs and packings of dukes," of "exsufficate and blown surmises," of "kissing the jack upon an up-cast," of "dumps merry" and "dumps doleful," of "what the ocean pales or sky inclips," of "mulled peace," and "cantelous baits," of "alms-drink" and "foizon," and "garboils" and "hilding," and many other phrases and terms now discarded and tabooed. The words of a language share the vicissitudes of individual and family

life. Some grow to honour, some to shame, some having powerful connections, disappear from their circle, and leave not a trace behind ; some survive their kindred ; some lose their place and substance ; others gather wealth and honour. Spenser abounds in outcasts, in reduced families, and lost reputations. His "Whilome" and "Whileere," his "weet" and "wot," his "sith" and "eftsoons," his "deemen" and "weenen" and "needen," his "wrathful wreacks," his "spareckles that from the andvile used to fly," his "advisement" and "dreariment" and "avengement" are gone for ever. His "worldly mucke" we repudiate in terms, though we have not ceased to appreciate the reality. His "unsweet" and "covetise" and "goodlyhead" have given place to more convenient terms. "His sea of licour cold" has lost caste, and suggests a process of degradation, not unconnected, I fear, with national habits. He reveals a chapter also in the gradual transformation of the French element in the language to suit the changed home and utterance. "Retourne" and "cognisaunce" and "temperaunce," and "daunger" and "apparaunt," and "maistre" (this latter pronunciation still surviving in English dialects) recall the vocal traditions under which they were introduced. A step further back, and the metamorphosis is so complete that the student is lost ; the lights and landmarks have disappeared, and he finds himself in a wordy wilderness.

One effect of this constant change and development is an unhappy divorce between English spelling and pronunciation. For two centuries almost continuous efforts have been made to arrest this process, but with little success. Better results have attended similar efforts in Spain and Italy ; and many Germans are agitating at the present moment for a like reform in their own language. The subject is again

before the English public, and Professor Max Müller and some of our foremost educators have given the weight of their authority to the proposal. The difficulty of the task is a fair measure of the conservative force which contends with the progressive tendency in all languages to prevent a too rapid advance. I cannot refrain from quoting here the argument put to the Oxford Professor, just named, in favour of the existing orthography, or, as Southey would call it, "uglyography," by an English clergyman, who maintained it was a buttress of the national faith; "for," said he, "a boy who had once been led to accept the marvels of English spelling would be ready to believe anything." Reckless of all such consequences, renewing, disrating, ostracising, readjusting, the language proceeds, and the equilibrium between mental needs and vocal expression is maintained. The law is general; it has no exceptional application; it is true of every language that is still subject to the changing conditions of those who use it. And what is there in these conditions that does not change? What is there in the England of the present day that is the exact counterpart of its prototype of a century back? In every aspect of social and individual life; in our arts, commerce, agriculture, education; in our weapons of war, our means of locomotion, in our favourite pursuits and amusements, there is change. Intercourse has extended, knowledge has spread, sciences have developed. Not only a different set of men and women occupy the land; but the horizon of their thoughts and experiences has so widened, that a deeper, stronger, and fuller mental life results. The surroundings are not the same; the tone, character, and impress are different; the currents of thought have set in new directions; the brain is more sensitive and quick; intellectual forces have strengthened and extended;

there is a brisker stir in the pulse, a higher stress, a more complex and varied impulse. The instrument is changed—can it be that the tones should not vary also? It is not even desirable that the vocal moulding of thought should be fixed in unalterable lineaments. Whilst thought itself is unconfined, living, and progressive, its vesture must be yielding and elastic. And thought itself is ever-changing, decaying here, sprouting into fresh life there. A cultivated people will strive continually to mirror its mental images in the form through which their living substance is to be conveyed to listening ear and inspecting eye alike. In one direction we owe to this tendency those “thoughts in music,” termed onomatopœia or sound-words; in another, the straining after pictorial effect in word-painting. Both are efficient factors in the evolution of language; both contribute to secure the “survival of the fittest.” I have no doubt myself that, as musical culture extends, and the ear of the language-making, language-shaping, community becomes more sensitive and critical, the demand for harmony between sound and conception will increase. The ear has its part, and it seems to me a very important part, in the elaboration of speech-forms; I cannot consent to regard it as an unconcerned or helpless spectator of processes, of which it is the interpreting medium. I venture on this remark, because, in discussing the phonetic laws of language, physiologists seem to me—I trust I may say it with all becoming modesty—not to give this factor its due weight. Ease of utterance is assumed to be the sole guiding principle in phonetic change. Undoubtedly it is the main element; but I cannot refuse to the ear a share in the work. The poet and the word-painter would not allow their trusted ally to be so discredited and put aside. Nor can ease of utterance be altogether independent of aural effect.

Poet, orator, and preacher know the value of "thoughts that breathe and words that burn," nor are they inclined to neglect the ear's intercession. Let us try the line of Keats already quoted by this test. The word *beauty* was not always pronounced as it is now. The transition pronunciation—*booty*—bringing us nearer to its French original, may still be heard amongst the unlettered classes in England. Had the more liquid sound of the first syllable not been adopted in cultivated speech, we may doubt, I think, whether Keats would ever have penned the line. And we may be tolerably certain that, wherever the *Endymion* is read, the now vulgar pronunciation of the word has received its quietus. There are other conditions of the phonetic laws of language which seem to me to point to the same conclusion. Certain processes called alliteration, assimilation, reduplication, differentiation of sound, are common to all languages. In each of these, I should say, the authority of the ear has asserted itself. As an arbiter between speaker and listener, it exacts from the former a reasonable clearness and discrimination of sound. Relief to the ear, as well as the pronouncing organ, is surely sought in the infinite modification of vowel-sounds, and the careful variation of recurring vowels, as in *incapable*, for instance, where *a* occurs twice with different sound; *irremediable* where the second *e* is sounded full for variety of effect; as in *proposition*, where to obtain two distinct sounds of *o* the natural division of the word, as in the two previous cases, is set aside. I regret that time will not allow me to enlarge further on this most interesting branch of linguistic research; but, as more or less relevant to what may be said hereafter, I will ask you to consider, while the subject is before us, what difference of organisation is indicated in the constitution of ear and larynx between the inhabitants of different latitudes. Compare the harsh burr of the people of Northern Europe with the

soft and languid articulation of the South, the strong vocalism of the Cumberland miner with the clipped and minced speech of the London shop-boy, the deep organ-notes of the Berlin preacher with the more tripping utterance of the Viennese ; the strong accentuating energy of the Latin-speaking Frenchman with the "vowelled undersong," as Canon Farrar calls it, of the Latin-speaking Neapolitan ; or again, the clicking and castanetting of the Bushman and Koranna with the deep, guttural resonance of the Zulu and Amaxosa, and you will admit that there is abundant room here for theorising and speculating on causes and effects. The phenomena of articulation, as observed in Europe, seem to justify the conclusion that its force varies with climate, the striving after ease of utterance bearing a direct relation to temperature. It is no fancy to say that its lines might be traced co-ordinately with the isothermal lines of the physical atlas. At least it will follow that ease of utterance is not sought with uniform eagerness. With these facts before us, we shall be prepared, I think, to accept the dictum of the philologist that the growth of languages is organic ; that they have a tendency to individualise themselves ; and that they reflect in some mysterious way the characteristics and mental state of those who use them. A question, however, suggests itself in connection with certain new conditions pointed out, in what manner and at what rate will the changing processes indicated continue henceforth ? At what period in the future will Macaulay and Tennyson cease to be in harmony with the current forms of the language ? To what extent are we prepared to endorse the melancholy warning of Dean Swift :

" Poets who lasting marble seek,
Must carve in Latin or in Greek ;
We write on sand ; our language grows,
And like the tide our work o'erflows."

Undoubtedly the question derives a new bearing from the altered features of modern life. The millions who never read, and used in their intercourse but a fraction of the language, will be replaced by millions who read and possess a larger stake in the common heritage. The ever increasing class of readers and students must tend to restrain the erratic tendencies of the language in which their intellectual life is embodied. The conservative forces will be strengthened; the directing spirit will be chastened and intensified; but that the law will cease to operate, though its mode and rate may be changed, all experience forbids us to expect. But I must make haste to redeem my promise. I spoke of the greatest discovery of comparative philology as yet to be noticed. The facts are common-places already of the school-room. Among the many eminent philologists that Germany has produced, none is of higher note than Jacob Grimm. No truth has been elicited by these researches more pregnant and interesting than that established by him—viz., the unity of the Aryan languages. The study of Sanskrit soon revealed the identity of certain grammatical forms, certain numerals, certain words of household usage, and of many roots in the old classical language of India and in the languages of Europe. A key was thus placed in the hands of the philologist, and one after another the secret chambers of the past, in its linguistic development, were opened. The languages of Europe—Celtic, Teutonic, Slavonic, and Romance—with all their subsidiary dialects, were traced to a common source with the sacred language of the Hindoo. A common mother had given birth to all. The process of differentiation was explained, the laws of interchange formulated, and the title-deeds of the family made out. So far the fact has been established, that at some remote period of the world's history the fair-haired,

light-complexioned Saxon, and the swarthy Hindoo were the immediate co-heirs of a common language. Many rhetorical rhapsodies have been expended on this fact; whether the belief that in an infinitely remote past the Anglo-Saxon and Hindoo were brothers is matter for exultation, is a question that belongs to the province of sentiment. We may well wonder, however, at the marvellous contrast evolved between them, in respect to intellect and character as well as language. Is it ordained that the former, having in a long course of material striving contracted a somewhat cold mechanical temper and mode of thought, should renew his spiritual fires in a land where imagination runs riot, and the real is the mere handmaid of the ideal? I cannot answer the question, but it will suggest itself in connection with their present intercourse and the more ancient relation. The evidence on which this relation is based is elaborated in Grimm's Law. Like many other results of scientific research, it brings us to a point at which enquiry is baffled. Why the English replaces German *t* by *d*, as in *bed* for *bett*, German *d* by *th* as in *dein*, *thine*, German *ss* or *z* by *t* as in *zwei*, *two*; *vergessen*, *forget*; or why the former lets make a thing, while the latter has or gets it made, hears say, a thing which the latter hears said, are questions partly physiological, partly metaphysical, which await more light for their solution. The differentiating process has established a still wider gap between modern German and English in the aptitude of the former for combining words in a manner impossible to the latter. The very word which describes the studies on which I am now commenting—*sprachwissenschaft*—an impossible formation in English, is a typical illustration of this difference. The tie of consanguinity, however, remains firmly rooted in the two languages in identity of grammatical structure and

a vocabulary common to both, which is the largest and most important element of English. It is foreign to my purpose to enter at length into the details of linguistic development; but it will be proper to remind you here that German has acquired an authoritative standard only in comparatively recent times. Before Luther determined, and the printing press, through school and pulpit, disseminated its present forms, German was in a quasi-nebulous state, its many dialects leading a separate and uncontrolled existence. Broken into a hundred parts, influenced by local and very varying conditions, having contact at its extreme points with Lithuanian, Slavonic and Latin dialects, it diverged very widely from other members of the Aryan family. Before High German therefore was cast in its present mould, Dutch and English, the sister offspring of the Low German branch, had commenced an independent career. Their development accordingly is of older date, and has more significance and a deeper interest for the philologist. In scientific value no branch of the Aryan family surpasses the neo-Latin or Romance languages. The Roman conqueror laid a heavy yoke on his subjects. Not content with political submission, he made them in all things as like himself as possible. The terms of surrender included the adoption of the conqueror's laws, institutions, and speech. Britain and Germany escaped the full measure of his absorbing energy, but France and South-western Europe were Romanised. Here the legionaries planted the language, which has developed into French, Portuguese, and Spanish. The Celtic speech of the original inhabitants disappeared almost entirely, and the vernacular of Italy took its place. In each case the original stock of words has been largely recruited from foreign sources. French and Spanish have borrowed from each other; they have drawn

something from Germany, more freely still from Italy. Rome has continually repaired and refitted the yoke originally laid upon them. Ecclesiastical relations have nourished and fed the literary element ; while the armies of Charles VIII., Louis XII., and Francois I., and the close relations with Spain and Italy under Philip II., introduced many additions from the parent country into the common speech of either. Spanish, however, has been more largely infused with foreign elements than French. Its early commercial intercourse with America, the Saracen conquest, and the German associations of Charles V., opened the resources of these countries to its verbal deficiencies. In respect, then, of continuous and homogeneous development, French has an especial value for the philologist. It has a peculiar interest for us also from its immediate connection with a kindred element in our own tongue. The manner in which each has dealt with this element should illustrate the law of individualisation already referred to. We know that the French has analysed the Latin verb, employing three auxiliaries—être, avoir, aller—for the purpose. The English has analysed all its verbs, and with the help of its five Teutonic auxiliaries has carried the analysis a step further than the French. The case-endings of the Latin have been dropped in both; the French, however, makes amends to some extent by inflecting two of its prepositions. The Latin aspirate has disappeared almost entirely from the latter, the English aspirates strongly. The French retains the tonic accent of the original, as in fact do all the Romance languages, more or less faithfully. Content with this acknowledgment of its origin, the French prunes away endings and eliminates consonants so ruthlessly that frequently mere skeleton representatives of the parent forms remain. The process, however, is controlled by law,

a law sufficiently clear and regular to be of great importance to the schoolmaster. English draws the accent back, and throws it, whenever possible, on the first syllable. These are differences that distinguish the phonetic and constructive properties of the two peoples. The inexorable limits of time allowed me, and a due regard for your patience, forbid my pursuing this subject further. The instances given are sufficient to illustrate the position maintained, that adaptation presides over the formation of speech. The law is very happily exemplified in the Romance languages, where the same material has, within a measurable space of time, been wrought into such diverse patterns by the separate communities. Each has taken the cloth and cut it to its own measure. The new dress in either case is sufficiently distinct to escape identification from all but trained experts. The people have moulded the language to suit their own idiosyncracies, and the result is four forms of speech (I omit less important descendants of Latin), the speakers of which cannot understand each other, yet to the eye of the philologist having the closest relation and a common origin. The same process, on a wider and grander scale, has filled Europe with languages all sprung from a common stem, yet unintelligible beyond their own limits. I have wholly failed in my argument, and philology is the idle pastime suggested at the commencement of my address, if all this mutation and development are not marked and controlled by law. No alternative theory will explain—at least to the satisfaction of science—the individualising tendency of national forms of speech. The centrifugal forces which produce internal change, checked and governed by a centripetal force, which keeps it ever true to a fixed standard, this standard being the faithful impress of national characteristics—

such is the conclusion affirmed by philology, the only one compatible with the evidence adduced. The conclusion, with the reasoning by which it has been arrived at, has wide and important applications. I have spoken of the influence of association in building up the mental structure of a people. Some years ago an experiment was made in America in reforming criminals by solitary confinement. Had the power of association in sustaining mental life been duly understood, I venture to think that experiment would never have been thought of. It was abandoned in haste: too late, however, for many who reaped in blighted reason the fruits of this empirical folly. Of its bearing on linguistic teaching, I will quote an illustration from Brachet's Dictionary:—"By the rude guess-work of the old etymology, the French word *paresse* was connected with a Greek word resembling it in form and meaning. The methods of philology rescued it from this anomalous position. The analogy of *tristesse*, *mollesse*, accounted for its termination, the analogy of *entier* and *noir* explained the loss of the *g* in the Latin original, and established its true paternity. But the relevance of this conclusion to the main object of my address I must no longer delay to notice. Most of the native languages of South Africa belong to the second stage of growth, called *agglutinating*. The Aryan languages have passed from the first stage through the second, or agglutinating, to the third and highest, called the inflectional. Many of these have entered on a more advanced stage still, the *analytical*. A complete English dictionary should contain, it is computed, over one hundred thousand words. The Zulu language contains, roughly speaking, about ten thousand. It has a marvellous capacity for modifying the meanings of words by the help of certain suffices and prefixes, but those in actual use do not exceed, I

believe, the number given. Ninety thousand then represents the difference in word-wealth between the subjects of Queen Victoria and those of the late King Cetywayo. Add to this the difference in thought value, and what a wide abyss separates the two conditions! Estimate still further the relative habits of thought and powers of conception implied, and little room is left for comparison. Faculties that have never been exercised in a people may be dormant, but they must be treated as dormant, not as active and available forces. The Kafir or Hottentot can think keenly and precisely. Appleyard tells us the Zulu speaks with remarkable precision. We should infer as much, perhaps, from the specialising tendencies of their language. This tendency is common to the languages of all primitive races. The Hottentot has thirty-five words designating varieties of colour; but he cannot speak of a rich blue or a delicate pink. The Zulu has three terms for day, one general, another distinguishing day from night, a third defining it as a measure of time. He has many words for man, distinguishing him generically as to sex, and as to condition, natural or accidental. He has four terms for marriage, one of the man, another of the woman, a third applied to the father who gives away, and a fourth to the priest who performs the ceremony. Many of these terms are modifications of a single root, but they illustrate the discriminating individualising genius of the language. Objects of sense enter largely into the architecture of primitive speech. The sun to the Hottentot is a "warming-pan" or "boiling-pot;" the Kafir speaks of a dependent as a "dog," of a superior as a "father." The Zulu describes something valuable "umkaunto" or assegai—with splendid irony he speaks of a proud man as "eating himself," and with humorous quaintness he designates a man with

whiskers as "one who laughs out of a forest." These are indications of a mental habit, a mode of viewing things, a presentative reaction, which is correlated to their physical life and associations. But the strongest and most impressive contrast lies deeper than this. It consists in the almost entire absence from the one, and the rich abundance in the other, of abstract terms. These are coral islands in the great ocean of language. While the waters flow and change around them, they continually gather fresh substance, and grow in bulk and height. They supply *terra firma* to the wandering imagination; they conserve what is durable and solid in national thought, and it is here that the creative and cumulative forces of the national mind have spent their highest and fullest energy. Here then we should expect to find, as we do find, the boundaries between culture and barbarism most rigidly defined. The kernel of the problem that affects all our relations with primitive man must be looked for in this difference of mental habit. In his sensuous affinities, in his unfamiliarity with abstract conceptions, in his unreadiness to comprehend associated ideas, condensed forms of thought, classified relations and grouped resemblances, he is removed from us by barriers which centuries of energising and accumulating thought have created. We know that the highest form of this conceptual energy is confined to the cultivated classes of civilised communities; but in the close contact and interfusion of the social strata sufficient scope is secured for its activity. In savage life it is an undeveloped factor, an unformed habit. Eighteen centuries of experience, sad, solemn, and chequered, speak to us in the word "religion." The good spirit's gift of rain and the evil spirit's influence in drought, are all that Bushman and Namaqua can offer as equivalent. The solitary camel-thorn and the deep

primeval forest represent the difference in thought-endowment between the dwellers in cities and the dwellers in huts. The aspects in which our civilization is presented to the latter are not always attractive ; but its best features are the result of a long, gradual, and consistent evolution, no part of which is paralleled in his own experience. At a hundred geographical points the Queen of England is neighbouring chief to a man to whom the whole structure of our civilisation and mode of life is an inscrutable mystery, and whose attitude towards these is perhaps as little understood by us. Again, Christianity is being preached in various parts of the world to races whose mental furniture and range of conception are of the meanest and most limited kind. Is it always remembered how wide is the difference between learner and teacher ; by what ages of slow elaboration and continuous progress they are divided ; how special to the Christian-bred man are such terms as "brotherhood," "mercy," "holiness," "duty ;" how large the meaning they convey, and the emotional capacity which they have assisted to develope ? Trees will not bear the grafting of alien buds ; and human nature is receptive only of that for which it is prepared. I deduce from this no lesson but one of caution ; certainly no warrant for despair. Philology, that has accomplished so much, will not shrink from attempting more ; nor will it fail, I hope, to discover clues to mental action and aids to its control, which will not only speed the missionary's labour, but furnish new methods of influence in many directions. The facts of linguistic phenomena are partly metaphysical facts : if ever a science of social metaphysics is developed—and social science will walk on crutches until it has such scientific support—the discoveries of philology will be among its most important data.

Science works blindfold to an unseen goal; the glory and chivalry of its labours would be less if its objects were defined and visible. Hope, and not certainty, is the mainspring of its energy. The horizon is bright before it, but with the reflected hues of past achievement, and a golden haze of possibility. In the words of the German Heine it recognises its appropriate motto—"I see clearly the wonder of the past,—a veil is spread over the future, but it is a rose-coloured one, and through it gleam golden columns and glittering gems, and sweet sounds fall upon the ear." Surely the teaching of the time is not with those who question the value of any form of research.

With these remarks, sketchy, superficial, and, I fear, somewhat incoherent, I must leave you to consider whether the case submitted did not deserve a more effective advocacy. I shall be well content with such a verdict. I have trespassed long on your time and patience, but the theme was a tempting one; and, indeed, in so wide a subject, the difficulty was to know not what to say, but what to leave unsaid. The vast interests committed to us, in respect to our coloured brethren, may well prompt the feeling, that whatever is to be known in directions through which they may be influenced, we should spare no pains to learn. A vote of the Cape Parliament has provided for the continuance of the labours so ably begun by the late Dr. Bleek. The devoted services of the lady who has continued his work with such loving zeal have been fairly seconded. But, if I may be permitted the remark, the machinery by which the missionary or future Resident may be helped to a fair start in their career, is still wanting. No blessing is promised to work that ignores its special conditions, or neglects available means. And I cannot think that the work of elevating races so unlike ourselves in

mental texture and habit can be successfully undertaken, without a full and conscious appreciation of the differences that divide us. In a more extended and searching study of those differences lies our best hope of a prosperous and honourable fulfilment of our responsibilities.

A solid foundation has been laid for the work to be undertaken. No one, I believe, takes a more hearty interest in the cause than His Excellency Sir Bartle Frere, and there can be no better augury for its advancement. One sure result of the studies indicated we may safely anticipate: they will give to native questions an interest very unlike the undisciplined feeling through which they are too commonly regarded. Under such conditions and with such aims, philology appeals for support. Deeply convinced as I am of the soundness of its claims, I feel no less assured, that in respect to what has been submitted to you, the fault will be mine, and mine only, if the appeal is made in vain.

PROCEEDINGS

AT THE

FIFTY-SECOND ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON FRIDAY, THE 20th MAY, 1881.

J. Sibewright, Esq., M.A., C.M.G., in the Chair.

CAPE TOWN :

SAUL SOLOMON & Co., PRINTERS, ST. GEORGE'S-STREET.

1881.

Town, there to be deposited, subject to the following conditions: That I may at any time remove from the Library, as long as I require them, any books or manuscripts for my own use. That I may give the like privilege to the occupants of any institution I may hereafter found in South Africa. That during my lifetime all other persons shall be admitted, under the rules and regulations of the Library, to use the books and manuscripts, but that no person shall, without my consent, be permitted to remove any of them from the building. After my death, the Trustees of my collection shall make such regulations on this last subject as they think proper, as I do not wish to attempt to bind posterity by any unalterable rule.

“I propose, that for the purpose of seeing these conditions fulfilled, I should, in the first instance, appoint eight Trustees, and that when any vacancy occurs, the remaining Trustees should from time to time fill it up.”

The accession of books during the past year has been as follows:—

Miscellaneous Theology	...	...	7 Vols.
Political Economy, Government	...	17	„
Sciences and the Arts	...	95	„
Voyages and Travels	...	79	„
History	...	93	„
Biography	...	48	„
Belles Lettres	...	69	„
Miscellaneous	...	110	„

Among the presentations received, and included in the above list, are the last year's Transactions and Proceedings of the Royal Society, the Royal Astronomical and Geographical Societies, of the Zoological Society, and the Royal Colonial Institute, the Smithsonian Institute, Washington, and from the Royal Dublin Society a complete set of their

Scientific Transactions and Proceedings up to date. The Committee have also to acknowledge the presentation, by His Excellency the Minister of State for Holland, of eight folio volumes of plates and two volumes of letterpress, relating to the ancient ruins in Java; from P. J. Kotze, Esq., a valuable contribution of a pictorial magazine, entitled the "Florist and Pomologist," from 1848 to 1876, in twenty-nine volumes; besides many others presented by the Right Honourable Sir Bartle Frere; the late Sir Redmond Barry, Melbourne; the Hon. W. Littleton; the Vine Diseases Commission; Capt. Henry Wilson; the Rev. W. Thompson; J. W. Van Rees Hoets, Esq., London; M. Antoine Charlin; and Advocate P. M. Lawrence.

The Committee last year mentioned the application to Government for a grant in aid of the printing and publication of a complete Catalogue of the books in the Library. They have now much pleasure in announcing to the subscribers and the public, that a sum of three hundred pounds has been voted by the Parliament for this object. The Catalogue is now passing through the press, 176 pages having already been printed, and it is expected that the Catalogue will in a few months be in the hands of the subscribers.

The issue of Books and Periodicals in the several departments of Science and Literature, up to 30th April last, has been as follows:—

Miscellaneous Theology	...	...	35	Vols.
Political Economy, Government, &c.			70	"
Science and the Arts	...	...	149	"
Voyages and Travels	...	...	1,076	"
History	...	...	486	"
Biography	...	...	699	"
Belles Lettres	...	...	696	"
Miscellaneous	...	...	7,816	"
Reviews and Periodicals	...	...	4,895	"

From this statement, as compared with that of last year, it will be seen that the circulation in standard works has been about the same, whilst there is a falling off in Reviews and Periodicals, but a corresponding increase in light literature.

The Committee have special gratification in stating that the number of readers and visitors availing themselves of the valuable treasure of the Institution, has been greatly in excess of last year or of any previous year. During the period the Institution was open to the public, the number of persons who visited it appears—from a record kept—to have been 29,255, making an average of 109 daily, the largest number on any one day being 177, and the lowest 59.

An application was recently made by the department of the Honourable the Commissioner of Crown Lands and Public Works for the occupation of a room in the Librarian's quarters, for the accommodation of the Colonial Archives, and as the Librarian waived his right to the room, the Committee willingly placed it at the disposal of the Government.

This report would be incomplete without a special reference to the death of the Honourable William Porter, who, during his long connection with the Colony, was a generous supporter of the Public Library. His name will ever be honourably associated with the Institution, not only through the munificent gift of the Porter Collection, and his recent bequest, but also by his having introduced, some forty years ago, the now time-honoured custom of making this anniversary an occasion for an address on some subject of Literature or Science.

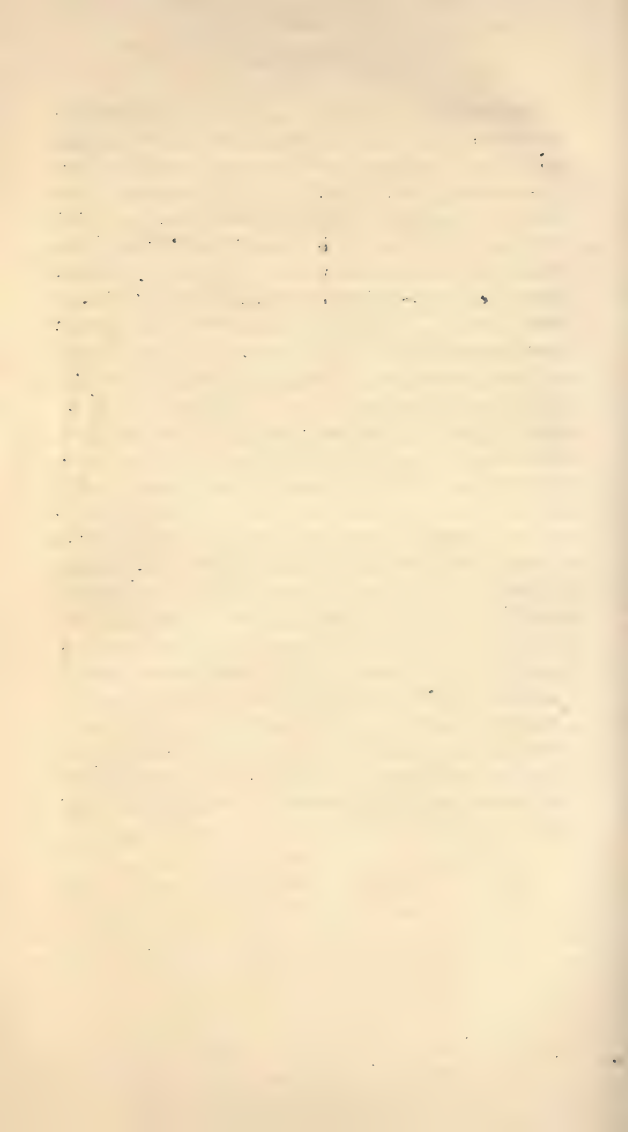
The following are the accessions to the Grey Collection during the past year by presentation :—

Memoranda of Trading Trip into the Orange River, Free State, and Country of Transvaal Boers, 1851-52,

by John Sanderson ; with map. (London, W. Clowes & Sons) ; from Miss Julia Lloyd. Collections for a Handbook of the Makua Language by Chauncy Maples, M.A. (London, 1879 or 1880) ; from the Author. *Ubaqa* for July, 1880 ; from Miss Hance. "The Dawn of Day" for June, July and August, 1880 ; from the Rev. E. L. Coakes. Duplicate, apparently incomplete, of *Liperoverbia tsa Solomon* ; from F. Maskew, Esq. "The People of India" (London, 1868-72), six volumes ; "The Descriptive Ethnology of Bengal" (Calcutta, 1872) ; "The Daivadna Dnatiya" (Bombay, 1867) ; and a duplicate of Accession, No 253 ; from His Excellency Sir Bartle Frere. Tshi Proverbs, a Collection of 33,000 collected by the Rev. J. G. Christaller (Basel, 1879) ; from the Author. Portions of a "Dictionary of the Asante and Fante Language" (evidently passing through the press in 1880) ; from the Rev. J. G. Christaller. Portions of a Tshi Hymnbook (containing "Remarks" by the Rev. J. G. Christaller, dated August, 1878) ; from the Rev. J. G. Christaller, Compiler. Quarterly Report of St. Mark's Mission, for quarter ending 30th June, 1880, by the Venerable Archdeacon Waters (Grahamstown, 1880) ; by the Author. "Madagascar," by the Rev. L. Dahle (Christiania, 1876) ; from the Author. The *Umtata Parish Magazine* for September, 1880 ; from the Rev. E. L. Coakes. Order of the Services at St. John's Cathedral for 14th Sunday after Trinity, 1880, Papyrographically printed on half a sheet of note paper ; from the Rev. E. L. Coakes. *Ubaqa*, for September, 1880 ; from Miss Hance. Transactions of the Philological Society, 1873-4 (London, 1873) ; from A. J. Ellis, Esq., F.R.S., F.S.A. "Notes on the Makua Language," by the Rev. Chauncy Maples, M.A. (Hertford, 1880) ;

from J. Furnival, Esq. "Historical Sketches of Savage Life in Polynesia, &c.;" by the Rev. W. W. Gill (Wellington, 1880); apparently the New Zealand Government. The *Umtata Parish Magazine*, No. 16, for October, 1, 1880; from the Rev. E. L. Coakes. "Industrial Education," an Address delivered by the Rev. Dr. Stewart to the Lovedale Literary Society (Lovedale, 1880); from the Author. "Swahili Exercises Key" (without title page, pp. 1-56); from the Right Rev. Bishop Steere. "Maten'lo ya Mitume" (Zanzibar, 1878); "Kitabu cha kwanza cha musa Mwanzo (Zanzibar, 1879); Bantu Orthography, (a Letter from Bishop Steere, two copies); by the Right Rev. Bishop Steere. De Bernardy's "Next of Kin Gazette," No. 18, for November, 1880; with supplement (London, 1880); from the Publisher. Report of Archdeacon Waters, for quarter ending September 30th, 1880 (Grahamstown, 1880); from the Venerable Archdeacon Waters. Freuden und Leiden in Afrika, original; erzählet auf Finisch v. P. Kurvinen; parts I—IV (Helsingfors, 1877-1880); from the author. *Ubaqa* for November, 1880; from Miss Hance. "Some Principles of Native Government," illustrated (Cape Town, 1880); from the Author, J. M. Orpen, Esq., M.L.A. *Light*, for Saturday, January 8th, 1881. *Zulu Izaga*, collected, translated, and interpreted, by a Zulu Missionary, reprinted from the *Natal Colonist* (Durban, Natal, 1880); from the Editor, John Sanderson, Esq. *Ubaqa*, for January, 1881; from Miss Hance. Report of Archdeacon Waters, for quarter ending December 31st, 1880, in duplicate; from the Venerable Archdeacon Waters. *The Dawn of Day*, for November 1st, 1880, and for December 1st, 1880; from the Rev. E. L. Coakes. Baker (E.), Outline of a Malagassy Grammar; from Dr. James Cameron. Theal (Geo. M.), Catalogue of

Documents from the Colonial Archives; from the Colonial Government. View of the Guano Caves, and Copy of Bushman Paintings near Montagu; from Max Jurisch, Esq. Peschel (O.), Völkerkunde; from Rev. A. Nachtigal. Summers (Rev. James), Rudiments of the Chinese Grammar. Kunud-ib-Nama Spelling Book (six copies); from Dr. Theoph. Hahn. Catafago (Joseph), English and Arabic Dictionary; from Chas. A. Fairbridge, Esq. Die Ostasiatischen Studien und die Sprachwissenschaft; from Georg von der Gabelentz. Anleitung zum Studium der Bantu-Sprachen; from C. G. Büttner. Kafir New Testament; from W. B. Chalmers, Esq. Petermann (A.), Map of the Cape Colony; bought. Cape of Good Hope Blue Book on Native Affairs, 1881; from the Under Secretary of Native Affairs, with six extra copies for distribution to Scientific Societies and Ethnologists. Roberts (Rev. Chas.), English Zulu Dictionary; from the Public Library. Cust (Robert N.), the Languages of Africa, from the Author. Fragments of the famous Tain Manuscripts; from Charles A. Fairbridge, Esq. Two Photographs of the last Tasmanians (man and woman); from Canthal, Esq., passenger by the "Sobraone." Trübner's American, etc., Records; from the Publisher. Bleek (W. H. J.), a Comparative Grammar of South African Languages; part II; presentation copy; the binding presented by Mrs. Bleek.



ADDRESS.

LADIES AND GENTLEMEN,—

When your Committee, a few weeks ago, invited me to take the place here to-day, which Dr. Gill was to have filled, and informed me that the main duty I would be called upon to discharge would be the delivery of the Library Address, which has come to be regarded as an annual institution in Cape Town, I felt considerable hesitancy in accepting the honour thus sought to be conferred upon me. I could not disguise from myself the fact that there was little likelihood of my official duties, which from a variety of causes had been pressing somewhat heavily upon me, decreasing much in weight between then and now, and I feared that the mental leisure would not be mine which I deemed necessary for the preparation of anything suitable to such a gathering as this. Upon the understanding, however, that I was not to be debarred from taking as my theme the Science which is always more or less present with me, I consented to appear before you, and I selected as the subject of my address a consideration of some of the influences which that Science brings to bear upon the progress of Civilization.

Before entering upon the subject of Electric Science specially, I propose to consider briefly the influence which physical research generally has exerted upon the course of civilization. An estimate of this may be formed by comparing the earlier civilization of countries where the mind being completely overpowered by the natural phenomena with which it was

brought into contact, and the understanding being thus made the slave of the imagination, physical science was in consequence unknown, with the state of civilization in other countries where natural phenomena occurring on far more limited scale, the intellect dared to grapple with them, and physical research thus became possible. Yet it is not, I think, necessary for me to go so far back as this ; it will probably be sufficient to draw your attention to the change which has taken place within the last two centuries. The Royal Society of England, which has done more than any other body in the world to foster physical research, and whose records have been not inaptly termed the records of human progress itself, was formed in the year 1660. Its charter states that it was established for the improvement of *natural* science. The epithet "natural," Dr. Paris states in his life of Sir H. Davy, "was originally intended to imply a meaning of which very few persons are, I believe, aware. At the period of the establishment of the society the arts of witchcraft and divination were very extensively encouraged, and the word 'natural' was therefore introduced in contradistinction to 'supernatural.'"

The influence which physical science has exerted since those days in sweeping away the two most powerful barriers in the path of civilization—I mean superstition and ignorance—need be only alluded to. So long as superstition overshadows the human mind, so long is it impossible for any real progress to be made: attendant ignorance prevails, and blind credulity is dominant. We have but to look at the stagnation of civilization in what are known as the Middle Ages, in order to appreciate the truth of this. Emerging from a state of rude barbarism the nations of Europe seemed to remain for centuries well nigh at a standstill. Those in whose hands the keys of knowledge almost

entirely rested, found it to their advantage to retain them there. They surrounded with mystery every subject of which either little was known or they desired that little should be known: by various systems of torture enquiry was stifled, freedom of thought was in consequence unknown, and the march of intellect was hopelessly obstructed. But towards the close of the 16th century originated in England that spirit of doubt which has been well named the precursor of improvement: the nation at last awoke from its long sleep: the spirit of enquiry went abroad and in time forced its way into the other countries of Europe. One by one the strongholds of superstition have since these days been attacked, and while many have already crumbled away before it, those which still stand show daily increasing signals of distress. In their train many of the ideas of the supernatural have also gone and they are fast disappearing altogether. To take just one instance in support of this from the most perfect, at the present day, of all the Physical Sciences: the appearance of comets and eclipses, which in earlier ages have been known to turn whole armies to flight, can now be predicted with the most minute exactness, nor are prayers any longer offered up that we may be preserved from their baleful effects.

The beneficial influence which has been exerted by physical research, viewed at in this light, on the march of civilization cannot possibly be overestimated. The human intellect, hopelessly surrounded by mysteries, would in time have retrograded into a condition of grovelling imbecility. Freed, on the other hand, and successfully grappling with difficulty after difficulty, it inhales fresh vigour with every new discovery and greater encouragement to proceed onwards to the solution of the many problems around us which still remain to be solved.

Passing on now to the special subject which I have set before me, I propose to consider, first, the assistance rendered by Electric Science to the cause of civilization in helping to clear away much of the superstition and ignorance clinging to the Weather Phenomena, and so raising Meteorology to the ranks of a Science.

Every science has in its time to pass through three stages before it can be considered perfect. There is, first, the stage of observation, when as many facts as can possibly be gathered together are duly marshalled in their proper order: next comes the stage of reflection, when theory steps in and adduces order from apparent disorder, by explaining away the darkness hanging over these facts and by unravelling the causes which have led to them: finally there is the prophetic stage, in which the phenomena of the past and present being satisfactorily accounted for, those of the future can be foretold with certainty.

There can be no question as to which of these stages Meteorology is in at the present moment. Many there are who would gravely doubt if it will ever get far beyond the stage of observation, yet those who are best qualified to judge, can entertain only one opinion upon the subject, and that is that our present ignorance and the consequent widespread superstition with respect to it cannot last for ever. The weather phenomena also must yield to that irresistible spirit of enquiry which has never yet failed in eventually surmounting whatever difficulties it has attacked. Thus Sir John Leslie, in his work on Natural Philosophy, says, "It cannot be disputed that all the changes which happen in the mass of our atmosphere, involved, capricious and irregular as they may appear, are yet the necessary results of principles as fixed, and perhaps as simple, as those which direct the revolutions of the

Solar System. Could we unravel the intricate maze, we might trace the action of each distinct cause, and hence deduce the ultimate effects arising from their combined operation. With the possession of such data we might safely predict the state of the weather at any future period as we now calculate an eclipse of the sun or moon, or foretell a conjunction of the planets."

To unravel this "intricate maze" by gaining possession of the data which are required is the object of Meteorology in its present stage. The initiative for this purpose in England was taken by the late Sir John Burgoyne, who, as recently as the year 1852, proposed that land observations should be made by the Corps of Royal Engineers. Commodore Maury had been working at Washington for some time previously in the same direction, and the United States Government, on being consulted, expressed their entire willingness to co-operate in the scheme, and suggested that marine observations as well should be taken. Since then, one after another, the maritime nations of the world have taken up the idea, and throughout the whole civilized globe at the present moment not only are observers stationed at what have been considered to be the most advantageous points, but many of the steamship companies have lent their assistance to the work. Observations are taken on board their vessels by competent observers with first-class instruments, who upon their return render these observations to the Meteorological Office in London.

To America belongs the credit of having been the first to suggest the employment of electric science in the collection of these observations, and the utilisation of the results deduced from them when once obtained. As far back as the year 1846, we find Professor Redfield thus writing to the *American Journal of*

Science and Art:—"In the Atlantic ports the approach of a gale may be made known by means of the electric telegraph, which probably will soon extend from Maine to the Mississippi." The idea thus originated, was actually realised and carried into practical execution by Professor Henry and his assistants, at the Smithsonian Institution, between the years 1850 and 1855, and the subsequent impulse given to meteorology amongst the nations of Europe was unquestionably owing mainly to their exertions in this direction. In 1854, Le Verrier, in France, came to advocate the immense value of a system of telegraphic weather reports; whilst in 1861, Admiral Fitzroy, in England, devised a code of meteorological telegraphs, instituted a regular service by means of which weather reports were received from various stations on the coast, and laid the basis of that weather study which, notwithstanding the innumerable difficulties it has to contend with, gives already daily evidence of its value, and holds out the brightest hopes for the future. On the death of Admiral Fitzroy, an able successor was found in Mr. Robert Scott, under whose direction the Meteorological Office in London is now conducted. Daily weather reports are there received by telegraph from no fewer than fifty-two stations, extending from Haparanda, at the extreme north of the Gulf of Bothnia, to Toulon, on the shores of the Mediterranean; from Christiansund, on the western coast of Norway, to Corunna, in the north-west corner of Spain. The following particulars are sent from each of these at 8.0 a.m. daily; the height of the barometer, the height of the thermometer in the shade, the direction and force of the wind, the amount of cloud, the state of the weather, the rainfall for the previous twenty-four hours, and the sea disturbance. These are tabulated. Four charts, one for the barometer,

another for the thermometer, a third for wind and sea, and a fourth for cloud and rain, are drawn up from the data thus obtained ; they are published, and issued the same day. Incorporated with these are reports giving the same particulars at 0.45 p.m. on the previous afternoon for fifteen stations, and at 6 p.m. for nineteen stations.

Great as the service may be which electric science thus renders to meteorology in the collection of these observations, it renders a still greater practical service even now, and one which, as the science advances, will be more appreciated, in giving timely warning of the approach of rough weather. For although no attempt has as yet been made at a theoretical explanation of meteorological phenomena, there are already certain valuable facts established from an observation of them. The motion and force of the wind, for instance, depend upon what has been named the "barometric gradient," that is to say, if there is a difference in the height of the barometer at any two places, a wind sets in between them, with a force proportional to that difference ; the area of depression, again, is found as a general rule in Europe, to travel eastwards at an average rate of thirty miles an hour. Thus it is that as most of the storms which visit the British Isles are first of all felt upon the western shore of Ireland, timely warning of the approach of them can be given to the seaports on the Irish Sea, the English Channel, the East Coast, as well as to France and the Eastern Shores of the North Sea, all of which are warned of the expected approach of storms by the Meteorological Office in London. Many suggestions have been made as to the best means of obtaining information regarding these storms on their easterly journey. The Portuguese meteorologists proposed furnishing observations from the Azores by

means of the cable, which touches there; this proposition was declined on the ground that no connection could be discovered between the movements of the barometer at Valentia, the most westerly point of observation in the British Isles, and at the Azores. The storms which pass over the Azores, take a south-easterly direction towards the continent of Europe, and do not seem to approach Great Britain. Equally valueless was at first deemed the proposal to receive information from the United States, for it was found that the character of the storms became entirely changed after travelling over any considerable area of the earth's surface. Of late, however, a connection has been established between the gales on both sides of the Atlantic, which although not yet so complete as might be desired, and as it eventually will be, is yet deemed of sufficient importance to warrant intimation being sent by telegraph from America, when storms of unusual violence prevail there.

In another important respect electrical science brings with it valuable aid to meteorology. No great meteorological change takes place without its being accompanied by marked disturbances in terrestrial electricity, either in the air, in the earth, or in both. And simultaneous observations of these disturbances, carried out in different quarters of the world, and now for the first time rendered possible by the development of electrical science, would place in our hands the only means by which we can hope to get at some definite understanding respecting them. The theory of the lightning and the thunderstorm is now fairly understood—the Aurora Boreales or “Merry Dancers” of Northern latitudes—those “fearful lights” which Aytoun, flinging himself back to the days of Flodden, tells us “never beckon save when kings or heroes die,” have now been robbed of their terror and awe, and are

generally believed to be the result of electrical discharges through the rarified strata of our atmosphere, comparable in every respect to the passage of electricity through the so-called vacuum tubes. The earth currents, again, which are constantly flashing to and fro through the crust of our globe, but which at times appear with far greater violence than at others, are still unintelligible ; and have, in fact, only of late years commanded the attention which they merit. The cause of the changes in terrestrial magnetism is likewise still wrapped in mystery ; yet, notwithstanding the many barriers which stand in the way, “no philosophical mind,” to quote the words of Dr Whewell, “can doubt the fixity of these rules, which are followed by the causes ever at work in producing those changes of winds and skies.” And when the day does come when these changes are perfectly understood, only then can the aid which electric science has rendered be fully recognised : no longer under the cloak of Religion will our ignorance be driven to seek shelter nor the aid of the Deity be invoked, as it now is, to supply the deficiencies of Science.

Before quitting this branch of my subject, I am irresistibly tempted to bring before you the eloquent utterances of one of my predecessors in this chair—Mr. Stone, our late Astronomer-Royal—who, standing here nine years ago, and speaking on a cognate subject, said :—

“Slowly, and by the accumulated labour of innumerable generations of men, astronomy has reached its present proportions,—the noblest monument of the commanding powers of the human mind in grasping the laws of nature. Placed by an all-wise Creator amid such conditions of life, that an ever-broadening knowledge of nature is an ever-increasing necessity of his happiness and existence, man must learn to convert

to his uses the teeming bounties of his wondrous mother earth. Magnificent as have been the achievements of the past, they appear almost dwarfed in proportion to the visions now arising before us. The arbitrary boundaries of the sciences are being washed away, and knowledge is sweeping on in broader channels. Splendid generalizations have bound together whole sciences. And views almost bewildering to our half perceptions, from their magnitude, are opening upon us on every side.

These are but broken lights of Thee;
And Thou, O Lord, art more than they.

“Bold, over bold, perhaps, might that man yet be deemed who, glowing from a participation in the glorious struggle in progress around him, should dare to forecast the future, and to predict that man might yet rise from a knowledge of nature to that of nature’s God; but bolder far would he be who should deny its possibility; and all attempts to stem that onward progress of natural knowledge which the Great Father of all has made a necessity of man’s existence must be as futile as they would be presumptuous.”

Professor Reynolds, in his excellent little work upon the “Clinical Uses of Electricity,” speaking of painful affections such as neuralgia, migraine, sciatica, tie-douloureux, and the like, says:—“I know of nothing more distinct or more satisfactory in Therapeutics than the relief which may often thus [*i.e.* by means of electricity] be given to sufferings of the most intense character; the relief being very rapidly induced, and in many cases permanent.” Had electric science brought with it no other aid than what is here stated to the science of medicine, it would still have conferred a boon upon civilisation by alleviating to some extent the amount of human suffering in the world. Yet this

is only a small portion of the service which electricity renders in this respect. It certainly is not the panacea for every woe which many fervently hoped that it would become, nor have the idle dreams once cherished as to its close relation-ship with the vital force itself been verified. But for the diagnosis, prognosis, and curative purposes of a large class of diseases, notably those of the nervous system, an ever increasing number in these days when life has to be lived at so high a pressure—electricity is simply indispensable. In cases of paralysis it renders invaluable aid; and under the name of *faradization* it is applied with the most beneficial results. To the military surgeon it brings an indicator which enables him to deal more effectually with gunshot wounds, by clearly showing the existence of any metallic substance in the body of his patient, by tracing its course, and thus facilitating its extraction; while the beautiful researches of Mr. Hughes, resulting in the production of the microphone, have within the last year placed in the hands of the physician an instrument which for stethoscopic and similar purposes is almost too delicate for use. With this brief reference to the influence which electric science by its direct practical application to the alleviation of physical suffering exerts on the course of civilisation, I shall now pass on to consider the indirect aid which—strange although this at first sight may appear—it brings towards the same object by its application to the art of War.

Of all the evils which mankind has inflicted upon itself, there is none which in point of magnitude can be compared with War; none which has more retarded the progress of civilisation than this. That it is upon the decline may seem at first sight a bold statement to make in face of the wars which have been waged during the present generation, and in spite of the bloated armaments and the military activity which,

during the last decade or two, have converted Europe into a camp of military instruction. Yet so sure as knowledge increases, so sure must this barbarity gradually yield before it. Occasional circumstances in the histories of nations may from time to time arise, when their rulers having fallen out, the people are driven to war ; nevertheless, the principle still remains true, that the warlike spirit—*i.e.* the love of war for its own sake—must yield before an advancing knowledge. An examination of the earlier stages of national existence would show us that wars were then of daily occurrence. Every man was at that time of necessity a soldier. Fighting being the only art in which eminence could be achieved, the necessary consequence was that so long as such a state of things lasted, the intellectual pursuits and the arts of peace were either entirely, or almost entirely, neglected. But when a revolution in the art of war was effected, and a new system of conducting it had to be established, when all the citizens of a state could no longer afford to become soldiers, but in their place standing armies were instituted, then a portion of that energy which had previously found vent in fighting, turned itself to the arts of peace instead. Trade and commerce assumed a more flourishing aspect, the intellectual powers were allowed time and scope for their exercise, and a decided impulse was thereby given to the progress of civilisation.

The main cause in effecting this remarkable change was, I need not say, the invention of gunpowder, an invention, to quote the words of Adam Smith, “which although at first sight it appears to be so pernicious, is certainly favourable both to the permanency and to the extension of civilisation.”

In addition to the security against barbarians which the more civilised nations now acquired from it, the

direct effect of the introduction of firearms was to make wars far less frequent—and, when once entered upon, far more speedily concluded. The introduction of electric science into war is a most powerful auxiliary towards effecting the same object; it must act, as I shall endeavour to show, as a deterring element in the calculations upon which the declaration of war is based, and it leads to a speedy termination of war when once waged. To illustrate partly what I mean, I cannot do better than take the case of the last but one of the great European wars, viz., that between France and Germany, and show how powerful an auxiliary to the art of war electric science proved itself to be during that marvellous campaign. There may be a difference of opinion as to whether the cause of civilisation has benefited or not by the issue of that great war; whether the establishment of a solid German Empire in the heart of Europe will favour the cause of peace and advancement or not. That question does not at present concern us. But few, I think, will contend that when war once was declared it was not in the interests of humanity that it should be terminated as speedily as possible with some decisive issue. The Germans, in that splendidly organised military system of theirs, had not overlooked the value of electric telegraphy; on the contrary, no arm of their service was more perfectly managed than this. From the campaign of 1866 they had clearly learnt, as one who afterwards held a high command* puts it, "that modern warfare was almost an impossibility without the aid of the electric telegraph in the field." Immediately upon the outbreak of hostilities in 1870, 300 telegraphists were prepared to start with the advanced portion of the army, and communication was

at once established between the van and the rear. As they made their way into the French territory their telegraph lines kept pace with them. By means of them, that vast armament was in constant and immediate communication with its base of operation. All advices as to the supplies of food and materials from their own country, were sent by telegraph, stating when they might be expected to arrive. To the telegraph lines it was due that the excellent arrangements for the speedy conveyance of the sick and wounded to the hospitals, where they could be well cared for, were carried out; and when the system was properly established, it was thrown open for the dispatch of private messages from the officers and men of the army to their homes.

Yet, great and undoubted although these advantages were, they were of minor importance for the attainment of the ultimate object in view, compared with the signal services rendered by the telegraph upon the field of battle, and at the sieges of towns and fortresses. Around Paris, for instance, a circuit of twenty German miles was established. Two sets of lines, each consisting of four wires, were erected beyond the reach of the French bullets, and along them hundreds of messages daily passed. Troops were moved to and fro, and massed at the points where a sortie was expected, and if hard pressed at any one point, reinforcements could speedily be summoned from another. By means of this electrical communication, all the movements which had been planned could be made in concert, and the risk of failure in the execution of these from defective mechanical signals was thereby avoided. The same was the case at Metz; and so admirably was the entire telegraph system worked, that the Emperor of Germany expressed to General Von Moltke an opinion shared in by everyone who has

studied the subject :—that “without the telegraph, the siege of Paris could not have been made, nor that of Metz maintained so long.” And in General Sherman’s “Recollections of the American Civil War,” in which he played so conspicuous and effective a part, he states that “for the rapid transmission of orders in an army covering a large space of ground, the electric telegraph is far the best.” He further says :—“The value of the electric telegraph in war cannot be over-estimated, as was illustrated by the perfect concert of action between the armies in Virginia and Georgia in all 1864. Hardly a day intervened when General Grant did not know the exact state of affairs with me more than 1,500 miles off as the wires ran.’ No higher tributes than these can possibly be paid.

Another important part played by electrical science in war, to which a reference, no matter how brief, must be made, is its application for torpedo or mining purposes. For military operations by land the electrical torpedo is necessarily in the present state of our knowledge exclusively confined to defensive measures; for whilst submarine wires may under cover of darkness be successfully submerged in the teeth of an attacking fleet without the slightest trace being left on the trackless water to indicate to the enemy the position of the sunken mine, the same secrecy cannot be observed with subterranean wires. It is impossible to dig trenches and mine before an advancing foe without, at least, some trace being left behind to show what has been done, and immediately a clue is discovered as to the position of the wires the circuit can be cut and the torpedo is rendered useless. The introduction of the electric torpedo into military operations would appear to date from the Crimean war. Some sort of defence of this nature for the Malakoff Tower seem

to have been devised by the Russians ; as in digging the trenches for the assault on that citadel, insulated wires buried in the ground were found and cut by the besieging party. In a more advanced stage, and with better success, the Americans used it during their civil war. The German ports in the Baltic bristled with torpedoes during the war to which I have already referred, and in consequence very little was heard of the operations of the French fleet during the progress of it. It had also been intended to cover the chief approaches to Paris by a series of subterranean electrical mines, which would have effectually closed them, except at a destruction of life which it is frightful to contemplate. But, owing to the incapacity which made itself so painfully evident in many departments of the French service at that time, no practical steps were taken, and the German Uhlans were in sight of Paris before these well devised schemes could be carried into execution. It is not the actual loss of life—enormous although that must be—which alone has to be taken into account in estimating the value of electric torpedoes. The wholesome moral effect which their introduction into military tactics must necessarily exercise cannot be overlooked. No admiral would willingly lead his fleet into waters known to be infested with deadly volcanoes from which there is no escape, any explosion being synonymous with certain destruction. No general would march his army over ground suspected of being mined in all directions with treacherous pitfalls laid down with mathematical precision and concealed under cover of verdant pastures and a smiling landscape, in each case devised to explode only when the advancing foe is within their grasp.

Readers of Bulwer Lytton will recollect the wonderful effects which amongst his "Coming Race" were wrought by the influence of that magic "Vril" which,

lodged in the hollow of a roll directed by the hand of a child, could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. If army met army, and both had the command of this agency, it could lead but to the annihilation of each. Electric science may, I think, be not inappropriately even now ranked side by side with that, nor do I think that it is too visionary a hope to indulge in, that its practical applications, when carried to their fullest development, may yet produce the same effect amongst the present race as "Vril" did amongst "The Coming Race," and in the same indirect way, by annulling all superiority in discipline, numbers, and military skill, hasten the advent of that happy millenium:—

When man to man the world o'er shall brothers be for a' that.

The enormous development of travelling in recent years is second in importance only to the introduction of science into the military art in its influence upon war. For as nations—just like individuals—come to know more of each other they assuredly find more to admire in each: their silly prejudices, which arise mainly from a want of knowledge, are uprooted and give way either to mutual respect or to charity—that charity which "beareth all things and hopeth always for the best." In facilitating the means of intercourse and promoting the development of steam for this purpose electric science has rendered the greatest possible service. Its application to railways on the trunk lines is universal, not only in England, but also in most of the continental nations of Europe. It has been introduced for the purpose into India, and will unquestionably take its place eventually by the side of every railway line that may be laid down. Without it, that enormous expansion of travelling which of

recent years has taken place could never have been made; without it the regulation of the present traffic in most countries would be an utter impossibility. Into the method of railway signalling time does not permit me to enter; yet I can confidently assert that were the block system universally carried out in its entirety with the improvements which experience has suggested, collisions upon railways would be rendered all but impossible. I say "all but," because no system, however perfect, can get rid of the risk of human liability to error. So long as this has to be taken into account, so long is there a possibility of collisions happening at any moment.

Having thus glanced at the aid which electric science has rendered to meteorology, to medicine, to the cause of peace (by rendering war less likely to arise, and of shorter duration when once waged), and to the development of travelling, I shall now proceed to mention briefly some of the advantages which have been conferred upon civilisation by the ordinary everyday commercial telegraphy. When it is remembered that it was not until the year 1846 that a company was established for the purpose of putting electricity into harness, everyone will admit that the advances which electric telegraphy has made since that day are simply unequalled; there is nothing in the history of the world to which they can for a moment be compared. Taking the statistics of England alone—in 1851 48,490 messages were dispatched; in 1873, 16,000,000 messages were dispatched; while in 1880, 26,547,000 messages were dispatched, exclusive of 313,500,000 words of news which were delivered to newspapers, &c., in the United Kingdom.

Turning to this colony, where many special difficulties have to be overcome, we find the results of the extension of telegraphic communication equally

encouraging. The number of miles of wire working in 1874 was 945—in 1880, 4,102. The offices open in 1874 numbered 22—in 1880, 121. The expenditure in 1874 was £8,378—in 1880, £39,335; whilst the revenue which in 1874 was only £13,669 has, notwithstanding the very great reduction in the tariff that has since then been made—inasmuch that a message of 50 words to East London, in those days costing £1 11s., can to-day be sent for 5s. 6d.—reached for the year 1880 the magnificent total of £60,829. The number of messages sent in 1874 was 55,534, and in 1880, 398,277, leaving out of sight altogether the press messages.

These figures speak for themselves; yet they are only an index of what is taking place all over the world. Every nation now boasts of its telegraph system. No sooner is it established than the cry is heard on every side for its expansion. And of late years international telegraphy has assumed such gigantic proportions that it is actually impossible to keep pace with the demand for it. Atlantic cables are one after another quietly submerged, and the completion of an undertaking which only a few years ago would have aroused the attention of the whole civilised world, is now signalised in about half a dozen lines in the morning papers, and dismissed as if it were an every-day occurrence. All the continents are now in communication with each other, and only one link is wanting, to complete the circle of the globe, and thus to form a belt far more wonderful and capable of doing far more than that magic girdle which Puck boasted he could place “around the world in forty minutes.”

The advantages which civilisation has derived from these achievements are so numerous and so self-evident that my difficulty lies in knowing which to select. Yet I think that that which will most readily occur to the minds of all of you, that which was first recog-

nised, and was the means of bringing forward electric telegraphy, is its effect on crime. It was this which first opened the eyes of the public to the marvellous power which the mystic agent could wield. The circumstances, although generally forgotten now, may be remembered by some of you. A young woman had been murdered at Salthill, near Slough, on the 1st of January, 1845. The following message was on that day sent from Slough to Paddington: "A murder has just been committed at Salthill, and the suspected murderer was seen to take a first-class ticket for London by the train which left Slough at 7.42 p.m. He is in the garb of a Quaker, with a brown great coat which reaches nearly down to his feet; he is in the last compartment of the second first-class carriage." Shortly after the dispatch of the previous message the following reply was received:—"The up-train has arrived, and a person answering in every respect the description given by the telegraph came out of the compartment mentioned. I pointed the man out to Sergeant Williams. The man got into a Kew-road omnibus, and Sergeant Williams into the same." Tawell, the Quaker and suspected murderer, was apprehended, convicted, and executed. Since his day more than one criminal has been hung by means of the same cords. I should not care to say, nor even so much as to hazard a guess as to how many have been deterred from crime by means of them, nor can I produce any statistics which would go to prove that the amount of crime has diminished in consequence of the establishment of electric telegraphy. Still it stands to reason that many a would-be criminal must think twice before committing himself when he reflects upon the net in which he is placed, and the fact that there is next to no possibility of escape lying open before him. The wholesome dread which is thus

imparted to the minds of the criminal section of society is one decided advantage. And next only in importance to the prevention of crime is the apprehension of the offender when a crime has been committed. The excitement which ran through England at the murder of Mr. Briggs some years ago, the mortification which was felt when it was found that Müller had made his escape, the exertions which were made for his capture—all these would have been spared to us, had one of the cables been laid which now connect England with America. Within a few minutes after the discovery had been made that he had sailed for New York, the instructions would have been there that he was on his way, and the necessary steps would have been taken to ensure his having a fitting reception.

The next point I would suggest as aiding the cause of civilisation is the good which telegraphy has done, not only to nations looked at as a whole but to individuals as well, in preventing any misunderstanding from rooting itself and an imaginary grievance thereby begetting unfounded irritability and a whole family of troubles. To illustrate what I mean, let us take the case of the negotiations which passed between England and the United States respecting the Alabama arbitration. Many there were who at the time considered that England in seeking for a peaceful solution of the question was sacrificing her dignity, and declaimed loudly for our withdrawing from the position we had taken up. They declared that the proper course to adopt was to plunge into war—a war which no man could pretend to see the end of, a war which, no matter how short a time it lasted, would have embittered the relations between the two nations for all time, and would have done more to impede the progress of civilisation than any wars or persecutions ever waged. On the other side of the Atlantic the rowdy element

was, if anything, even more blatant than the war clement in England. Now, if these negotiations had been carried on without the aid of the telegraph; had three weeks, at least, been allowed to elapse between the receipt of each successive despatch; had time been given for any misconception to be placed upon any single sentence contained in them that could possibly have borne such, the temper of both nations at the time was such that it would have taken very little to rouse the feelings of a large section of each: and although we cannot say that the negotiations would have been broken off and that war would have resulted, there would have been at least the probability of such a catastrophe occurring. Fortunately, nothing of the sort could happen, any misunderstanding in a despatch was by the help of the cable cleared up before a second opinion could be formed respecting it; wiser counsels prevailed, and by the amicable settlement of our difficulties an example was set to the world, and the possibility of a war ever occurring between the two Anglo-Saxon nations all but entirely removed. And I cannot help thinking that had an electric cable been lying across the Atlantic a century earlier than it was, that manly struggle which the North American colonies, provoked by intolerable injustice, made against despotic oppression would not have been made. Those annoyances and grievances to which they were subjected might have been avoided; in the fulness of time they would have undertaken the management of their own affairs without that feeling of irritation on the part of both nations which, only now after the lapse of over a hundred years, is gradually dying out; and that noble "Declaration of Independence" which, as Buckle eloquently observes, "ought to be hung up in the nursery of every king, and blazoned on the porch of every royal palace," would

never have been penned. And as with nations, so with individuals. Every day the telegraph is called into use to prevent hasty conclusions from being jumped at, and to remove misunderstandings, which, with all our petty weaknesses, we are only too willing to form regarding each other.

The only other subject which I wish to mention before concluding is the aid rendered by telegraphy to the diffusion of knowledge. The benefits which have been conferred on the human race by the diffusion of knowledge are second to none of those which have been already alluded to. To a lack of it the transitory nature of what appears to us now to have been a comparatively advanced state of civilisation in some of the early nations of Asia and Europe is undoubtedly largely to be attributed. The physical discoveries; such as they were, which had been made, and the sublime teachings of their sages, were known to very few; travelling, as we know it, was impossible, and the diffusion of knowledge lay in the hands of wandering minstrels, whose garbled statements, transmitted from mouth to mouth, by eventually propagating error and falsehood, did more harm than good. All through the Dark Ages the most abject ignorance prevailed. Neither was there a desire for knowledge, nor even if there had been was there the power to gratify it, for the reasons which I have already given. But side by side almost with that spirit of inquiry which went abroad in the 17th century, grew up a thirst for knowledge, which had to be allayed. To satisfy its demand, there was then established one of the noblest of human institutions—the public press—which in England and in the English-speaking colonies, has waged many a fierce battle for the popular independence, has done more signal service than all the legislators that have existed since the world began, in bringing to light and stamping out

abuses, which has ever raised its voice in the cause of liberty, and has earned for itself a name which, throughout the entire world, tyranny quakes to hear. The simple mention together in the same breath of The Newspaper Press and Telegraphy is of itself sufficient to suggest to the minds of all of you the valuable aid which electrical science has thus brought to the cause of civilization. Not only has the press, aided mainly by the telegraph, penetrated into many of the hitherto dark corners of the earth, carrying thither the benefits of diffused knowledge; but where, previous to the introduction of electric telegraphy, the press had already established a sound footing, a revolution in the principles upon which it is conducted has since been effected, attended with the most beneficial results to human progress.

Many of the other useful practical applications of electric science I am from lack of time compelled to pass by unnoticed, each of which in its own way is contributing more or less to the gradual elevation of man. Yet the main service which electric science renders to the cause of civilisation is in helping to clear from its path the rank undergrowth of superstition and credulity by dispelling the clouds of ignorance which are its main source of nourishment; in destroying that government by force which has wrought incalculable evils upon our race; and eventually substituting in its place a more benignant system whose broad foundations are intellectual freedom and mutual forbearance, a system where persecution both mental and physical, will be alike unknown, and where the mind of man, that "divine inspiration of the Almighty," will finally occupy the exalted position to which even now it is surely—although perhaps slowly—advancing.

PROCEEDINGS

AT THE

FIFTY-THIRD ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 29TH APRIL, 1882.

THEOPHILUS HAHN, Esq., Ph.D., Colonial Philologist,
IN THE CHAIR.

CAPE TOWN :
SAUL SOLOMON AND CO., PRINTERS, ST. GEORGE'S-STREET.
1882.

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Auditors :

JOHN NOBLE, Esq.	J. C. GIE, Esq.
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Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

LADIES AND GENTLEMEN,—

The Committee of Managers of the South African Public Library, in presenting their statement of the last year's proceedings, have in the first place to report with regret that there has been a considerable falling off in the amount of Annual Subscriptions ; this is attributable partly to a want of public interest in an Institution which ought to be looked upon as having peculiar claims on all who are interested in the Educational progress of the Metropolis ; and partly to the death, or departure from the Colony, of many who have for years liberally promoted the interests of the Library. Your Committee would therefore strongly urge upon all those who value the Institution, the necessity of contributing, by Annual Subscriptions, towards its maintenance, so that the many advantages at present afforded may not only be continued but enlarged from time to time as circumstances permit.

Your Committee, whilst regretting the inadequate support afforded to the Institution by public Subscriptions, have nevertheless the satisfaction of announcing that Mr. William Hiddingh has presented the Library with a sum of Two Hundred Pounds Sterling, to be appropriated towards the purchase of Standard Works in the various departments of Literature and Science, and they have much pleasure in stating that some of the works ordered have already arrived, and many others may be shortly expected. The Committee feel confident that this additional act of generosity on the

part of Mr. Hiddingh will be duly appreciated, not by the Subscribers only, but by the public in general.

In the report of last year Your Committee mentioned that a general catalogue of the books in the Library was then passing through the press ; they have the satisfaction of stating that the new catalogue is completed and is now available for reference and distribution.

Your Committee have further to report that the custodian of the Grey Collection is engaged in the compilation of the catalogue of the books and manuscripts under his special charge.

The accession of Books during the past year has been as follows :—

Miscellaneous Theology	...	...	34	Vols.
Political Economy, Govt., &c.	...	...	21	„
Sciences and the Arts...	...	...	80	„
Dictionaries, &c.	...	...	24	„
Voyages and Travels...	...	...	80	„
History	...	...	57	„
Biography	...	...	46	„
Belles Lettres...	...	...	65	„
Miscellaneous ...	...	...	151	„

Included in the above are many valuable works purchased in Cape Town, as well as presentations from His Excellency Sir Hercules Robinson, the Royal, the Astronomical, the Royal Geographical, the Zoological, and the Royal Dublin Societies, the Smithsonian Institution, Washington, Drs. L. Dale and Th. Hahn, the Hon. J. H. Hofmeyr, M.L.C., and from Messrs. Gamble, Cripps, and D. Haupt, to all of whom the thanks of the public are due.

During the past year the issue of Books and Periodicals has been as follows :—

Miscellaneous Theology	...	...	32	Vols.
Political Economy, Government, &c.	...	...	62	„
Sciences and the Arts	...	...	172	„

Voyages and Travels...	...	...	931	Vols.
History...	...	...	545	„
Biography	...	...	592	„
Belles Lettres	...	...	656	„
Miscellaneous	...	...	5,593	„
Reviews and Periodicals	...	...	4,580	„

In comparing this statement with that of last year it will be seen that there has been a slight increase in some departments and a corresponding decrease in others, particularly in that of light literature.

The number of visitors to the Institution, although not so large as last year, has nevertheless been considerable, amounting to 27,279, making an average of 100 daily, the largest number on one day being 147 and 57 the lowest.

Your Committee, with a view of extending the usefulness of the Institution, appointed a Sub-Committee to consider whether it would be desirable and practicable to procure additional accommodation for the purpose of a Circulating Library and Reading Room; the Sub-Committee have made preliminary enquiries and submitted certain plans which have yet to be fully considered, as they involve a large outlay far beyond the means of the Institution.

Your Committee as an experiment decided to open the Library on Sunday afternoons from 2 to 6 o'clock p.m., and they have to report that this concession has been thoroughly appreciated by the general public; during this period the number of visitors has ranged from 66 to 122 each afternoon; but it will be impossible to continue this arrangement without trenching upon the already limited amount available for the introduction of new books.

Whilst anxious to give the public every possible opportunity of using the valuable works of the Library, Your Committee regret to find themselves confronted by an inadequate and decreasing revenue. The Institution opens its doors freely to all, from morning to evening; and if, as

it appears, the list of Annual Subscribers is not likely to be largely augmented, the incoming Committee must appeal to the Government for a more liberal grant in support of what is really the National Library of South Africa.

Your Committee have to report that the Chief Librarian, Mr. Maskew, who is now above 60 years of age and has served for a period of 41 years, has applied for a retiring allowance. This application Your Committee forwarded to Government with a recommendation of Mr. Maskew's claims for a pension after so long and faithful a discharge of the duties of the office.

The contributions to the Grey Collection during the last year are as follows :—

- Trübner and Co.—A Catalogue of leading Books on Egypt and Egyptology, and on Assyria and Assyriology. London 1881. 8vo.
- Uhle, Dr. Max.—Beiträge zur Grammatik des vorclassischen Chinesisch. Leipzig, 1880. 8vo. Presented by Ch. Fairbridge, Esq.
- Sircar (Shama Churn), Introduction to the Bengalee Language. Calcutta, 1861. 8vo. Pres. by the Rev. J. Lynch.
- Tract in Bengalee. Teacher and Co., Bombay, Bicualla and Poona. Pres. by Rev. J. Lynch.
- Dictionary of the Bengalee Language. Vol. II. English and Bengalee, 4th ed. Serampore, 1867. 8vo. Pres. by Rev. J. Lynch.
- Majundara's Series. Dictionary, Bengalee and English, for the use of Schools. Calcutta, 1877. Pres. by Rev. J. Lynch.
- Bonar (Horatius). The Gospel in Santhalistan. By an old Indian. London, 1875. 8vo. Pres. by F. Maskew, Esq.
- St. Martin's Mission, Transkei, South Africa, for quarter ending March 31st, 1881. 8vo. From the Bishop of Natal.

- Umzimba Ozwayo, etc. Davis and Sons, Maritzburg and Durban, 1881. 8vo. Pres. by the Bishop of Natal.
- Innewadi yezindaba, etc. Davis and Sons, Maritzburg and Durban, 1881. 8vo. Pres. by the Bishop of Natal.
- Izinnewadi Zika' Samuele, etc. 2nd ed. Davis and Sons, Maritzburg and Durban, 1881. 8vo. Pres. by the Bishop of Natal.
- Petzholdt (Dr. Julius). Katechismus der Bibliothekenlehre. Anleitung zur Einrichtung und Verwaltung von Bibliotheken. Leipzig, 1877. 8vo. By Dr. Th. Hahn.
- Tsuni-Ilgoam, the Supreme Being of the Khoikhoi. By Th. Hahn. MS Foolscap by the author.
- Dale (Langham, M.A., LL.D.) The Philosophy of Method. Cape Town, 1877. 8vo. Pres. by the author.
- Public Libraries in the United States of America. I. Washington, 1876. 8vo. Pres. by Dr. Langham Dale.
- Special Report on Libraries in the United States. Part II. Washington, 1876. 8vo. Pres. by Dr. T. Dale.
- The Pilgrim's Progress, transl into Herero by H. Brincker. Berlin, 1873. Pres. by Mr. L. Kleinschmidt.
- Omahonge ookuleza Otyiherero II. Guetersloh, Westphalia, 1879. Pres. by Mr. Ludw. Kleinschmidt.
- !Nai !keiti !neisa tsi lasa testamens diti. The Calwer Bible History. By G. Krönlein. Pres. by Mr. L. Kleinschmidt.
- Gill (Rev. W. Wyatt). Historical Sketches of Savage Life in Polynesia. Wellington, 1880. 8vo. Presented by Sir George Grey, K.C.B.
- The University of the Cape of Good Hope. Degree Day, 7th Dec., 1887. The Vice-Chancellor's Address. Pres. by the author. Cape Town, 1881.
- Isigidimi Sama-Xosa. Vol. XII. Pres. by Dr. Stewart.
- Trübner's American, etc., Literary Record. New Series. Vol. II.
- Julius Jolly. Die juristischen Abschnitte aus dem Gesetzbuch Manu. Pres. by the Author.

- Rev. R. Hunt. *The Universal Syllabic Gospel*. 8vo. London 1873. Pres. by Capt. W. Sampson.
- Autograph Letter of John Bright, dated Feb. 19, 1875 Reform Club. Pres. by Mrs. E. van Reenen née Heugh.
- Miss A. Buckland. *Surgery and Superstition in Neolithic Times*. Pres. by Dr. Langham Dale.
- Autographs of Luther, Melancthon, Goethe and Schiller (fac-simile). Pres. by Mr. W. Kaupert.
- Heinrich Lossow. *Götterdecameron*. Pres. by Dr. Theoph. Hahn.
- The Gospel of St. Mark in the Murray Island Dialect*. Sydney, 1879. 8vo. Pres. by a friend.
- Les débuts de l'Humanité*. By Abel Hovelacque. Pres. by the author.
- Abstracts of the Debates, etc., of the Council of Policy at the Cape*. By George M'Coll Theal.
- Reineke Fuchs of Goethe, with Kaulbach's illustrations. Pres. by Dr. Theoph. Hahn.
- Tsuni-llgoam, the Supreme Being of the Khoikhoi. By Theoph. Hahn. Pres. by the author.
- Several Essays : (1) What is articulation ? (2) On Prof. R. Lepsin's *Nubische Grammatik*. (3) On the relation of Surd and Sonant. (4) The Principle of Economy, as a Phonetic Force. By W. D. Whitney. Pres. by the author.
- Gerland (Georg) *Die Holländer und Engländer in Südafrika*. Pres. by the author.
- Also : *Das Aussterben der Eingeborenen Australiens*.—Lor. Diefenbach's *Völkerkunde Osteuropas*.—Drei ethnol. Publicationen aus und über Australien. Bericht über die ethnol. Forschung. All written and presented by Dr. Georg Gerland.
- Some Suggestions for an Improved Kafir Orthography*. By the Right Rev. Bishop of St. John. 1879. From the author.
- Whitney, W. D.—*On Inconsistency in Views of Language*. From the author.
- Sketches in Indian Ink, representing the Cape Hottentots*

in their Domestic, etc., Life, in the time of Governor Simon van der Stell. Pres. by Chas. A. Fairbridge, Esq.

Henry Martell's *Insularium Illustratum* (fac-simile). Presented by Chas. A. Fairbridge, Esq.

A Map of the World by Giacomo Cosmographo. Venetia, 1546. By Charles Aiken Fairbridge, Esq.

Two Photographs of a Kora Hottentot by the name of Boezak. By York, Esq.

The number of visitors during the year (*i. e.* 11 months), according to record kept, has been 1,947.

The correspondence with scientific men in Europe and America, and with Missionaries in various parts of the world, manifests a great interest in, and appreciation of, the valuable treasures in the Grey Collection. It is very satisfactory to report a general increasing interest in this section of the Public Library.

The Treasurer's statement will now be submitted, showing the income and expenditure during the past year.



ADDRESS.

LADIES AND GENTLEMEN,—

The Committee of Management of the South African Public Library has conferred upon me the honour of taking the chair at its fifty-third annual meeting, and in accordance with the traditions of this Institution, of addressing you on some scientific or literary subject.

Although born under the English flag, my lot in early life unfortunately did not put me in the position of enjoying the literary treasures which during six centuries had been accumulated by your poets, historians and philosophers. When far away from my native land, I became acquainted with the English language and literature, in that country where your Beowulf, Shakespeare and Byron found their greatest and most eloquent interpreters, their most competent translators and their most enthusiastic admirers.

In Germany I had learnt to understand English and to enjoy an English book; but it is still a great step from reading to writing a language. And when eleven years ago I came back to my native shores, I at once proceeded to the Transgaripian territories, where, during my seven years of wanderings, I never had an opportunity of cultivating English conversation and style. And it is only since my return from there, four years ago, that I have been able to devote myself to a more careful practice of the English idiom.

But I had experience enough of the English character to know that the difficulties arising from my imperfect know-

ledge of the language would be balanced by your generous forbearance, and at the same time I thought it most opportune to speak to you on a branch of Science which I have been appointed to cultivate in South Africa, especially as my first year's experience in the Grey Library had taught me that the conceptions of "Language and its Study" prevailing in this Colony were still very crude and embryonic. I felt assured that this science deserved a greater share of our sympathy than it had hitherto received.

These were the reasons which prompted me to accept the call of your Committee.

The realm of the Science of Language, however, is so extensive, that I shall hardly be able, in the narrow compass of one hour, to give more than a very superficial outline of its history, principles and results, and a short comment on the question of language with regard to our colonial intellectual and literary life.

I shall therefore proceed to address you "On the Science of Language and its Study, with special regard to South Africa."

It is a curious fact that people have a very fair insight into the structure and nature of things surrounding them, but know little or nothing of themselves.

We can explain the changes of the moon and its eclipses, we can classify animals or plants, we can analyse minerals and can fortell the changes of the weather, but very rarely do we meet a person who is able to give us a fair description of the functions of his own body, or of those organs which alone enable us to communicate with the world without, and make us really worthy of the name *men*, *i.e.* *thinkers*, by which our ancestors called themselves, when first they awoke to self-consciousness—I mean the organs of speech.

And still further the greatest and most unwarrantable misconceptions prevail with regard to language itself and its nature.

There seems to be a horror, an innate prejudice, against

a deep study of language, and I believe I can account for it.

Many a one thinks of the days when *typto*, *typteis*, *typtomen*, and, especially, *typtomai* and *typtometha*, were practically demonstrated to him by his schoolmaster, and when *amo* and *amabo* or *amor* and *amabor* were empty and utopian sounds.

And yet everybody thinks he has a right to talk about language, and considers it an easy thing to discuss the most difficult problems of language and its origin.

The Science of Language is a child of the nineteenth century ; it is a production of the cosmopolitan genius of our times. In ancient Greece, whose masterpieces in Art and Literature will serve for ever as standards of intellectual culture and taste, this science was unknown ; the Hellenic spirit lacked all sense and understanding of ethnology and comparative psychology (*Völkerkunde*). They understood nothing which was not essentially Greek. All other nations were either *barbaroi*, *barbarophonoi*, or *allothrooi*. The language of the Persians for instance was compared to the twittering of birds. Herodotus and Æschylus speak with contempt of the Persians, their own Indo-Germanic kith and kin. The Romans, copying the Greeks, spoke of all other nations as barbarians and brutes. They very little dreamt that the descendants of those very gladiators, who were butchered for the amusement and expired under the deafening applause of a Roman mob, would be the ablest and most ingenious commentators on the Language of Latium.

The Jews were not a bit better. They divided all mankind into two sections : the first, formed by themselves, the worshippers of Jahveh ; all the rest were Gojim.

The Indians called all nations of the world *Mletshtshas*, *i.e.* Stammerers, and the ancestors of the present Parsis knew only the worshippers of Ahuramazdao, and the worshippers of the evil spirits.

What would we not give, if Cæsar or some other educated Roman had taken down from the lips of German or British or Gallic gladiators the stories of their gods and heroes, or if Ovid, while living in banishment, had preserved us some Gothic mythology? And we, if we neglect to do such work, with regard to the natives of South Africa, show the same narrowmindedness of which we accuse the ancient nations.

The Christian doctrine of equality broke the spell which hitherto had made outcasts of other nations, and the spread of the Gospel demanded a study of the languages of those nations to which the Holy Scriptures were carried. Hieronymus and Augustine knew Latin, Greek and Hebrew. And no sooner had Christoforo Colombo and Vasco da Gama thrown new worlds open to the commercial enterprise of Europe than Roman Catholic missionaries, especially of the order of the Jesuits, followed the steps of the traders, and gave us learned works on the customs, manners, religions and languages of Japan, China, Africa and America, works which even now call forth our admiration, and from which we humbly have to learn that, with regard to our own continent, the course of the Zambesi, the position of lake Ukerewe with its islands, of lake Mwutan, and of the mighty Congo River, were two and three hundred years ago established geographical facts, and that Livingstone, Cameron, Stanley and Elton have only rediscovered what the 18th century had forgotten.

The names of Athanasius Kircher, Eduardo Lopez, Father Paëz, Cavazzi, and Hervas, will live in the History of the Science of Language, Ethnology, and Geography, of our Continent. Hervas claims the honour of having first pointed out *that Language relationship is based on grammatical structure, and not on mere word similarity*. He also established the fact that the so-called Malayo-Polynesian languages, extending from Madagascar to the Easter Island in the Pacific, claim one parentage, and Wilhelm von Hum-

boldt merely repeated it. And if we mention Hervas we should not forget the Empress Catherine of Russia, the great German philosopher Leibniz, and his friend Witsen, the Burgomaster of Amsterdam, at whose instigation the first specimens of the Hottentot language were written down by Wreede and Greevenbroek at the Cape, in the times of Governor van der Stell. (1691).

But, however much we may admire the arduous labour, the zeal and the energy of those persons who made language the study of their life, we cannot speak of a Science of Language yet, because the workers in that field had no method.

It was not until the year 1808, in which Fred. Schlegel published his work on *The Language and Wisdom of the Indians*, that the veil hanging over the eyes of philologists was torn to pieces, a work which, according to Max Müller, was like the wand of the magician: "It pointed out a place where a mine should be opened." And the miner who blasted the rock and produced the first ore was Francis Bopp, a native of Mayence.

Here I must digress a little and lead you away to India. In 1600 the so-called East India Company was established by a body of London merchants. A second Company was formed 98 years later, and after some vexatious rivalry, in 1708 both combined under the name of the United East India Company. Their increasing wealth and power drew the attention of the Home Government, who tried to appropriate to themselves a part of the power and property of this illustrious Company. These and other circumstances brought about the publication of the so-called *Code of Gentoo Law*, a collection of Native Laws, in 1776, by order of Warren Hastings, the then Governor of India.

I may mention that we have commenced a similar work, which will undoubtedly, if scientifically and methodically executed, have the beneficial effect of making the natives of British South Africa more reconciled to our rule.

In the preface to this *Code of Gentoo Law*, Halhed, a Dane, gave the first full account of Sanscrit, the sacred language of India, in which the Vedas and other books were written. Sir William Jones, who was appointed Chief Justice of Calcutta, laid the foundation of the Asiatic Society in 1784. His attention was drawn to the article on Sanscrit in the *Code of Gentoo Law*, and he at once took earnestly and successfully to the study of the sacred language and literature of the Brahmins. Another pupil of the priests was the merchant James Wilkins, who translated a part of the epic poem Mahabharatta, and, later on, the Hitopadesa. Both Wilkins and Jones, especially the latter, were struck with the wonderful identity of grammatical structure in Sanscrit and the classical languages. In 1789 the first Latin Translation of Kalidasa's *Sakuntala* was published by Jones, and, shortly before his death in 1794, the *Law Book or Code of Manu*. His beautiful and rare collection of Sanscrit manuscripts passed into the hands of Henry Thomas Colebrooke, then British Resident at Berar. This scholar issued many valuable editions of Sanscrit literature, texts as well as grammars and dictionaries.

Thus to enlightened Englishmen is due the honour of having introduced and facilitated to European scholars the study of the Sanscrit language.

Without these helps and preparations Fred. Schlegel would never have been able to write his famous book on *The Language and Wisdom of the Indians*, and though a German scholar, he could not but attribute to Sir William Jones the priority of the ideas expounded in his work. August Wilhelm Schlegel and Lassen followed in revealing the wonderful mysteries of Indian literature, until Francis Bopp in 1816 gave us the first outline sketch of an *Indo-Germanic Grammar*, the precursor of his masterpiece, the *Comparative Grammar of Sanscrit, Zend, Armenian, Greek, Latin, Lithuanian, Old Slavonian and German*.

Next to him must be mentioned Wilhelm von Humboldt, the brother of the great naturalist, Alexander von Humboldt. He laid the foundation of the "Philosophy of Language" in the introduction to his great work on the Kawi Language.

And the ring of the founders of Comparative Philology would be incomplete were we to omit August Frederick Pott, whose *Etymological Researches* appeared first in 1833 and 1836, and have seen since a second and considerably enlarged edition. As we turn over the leaves of this truly gigantic work, we find difficulty in believing that one mortal alone could have written it; and I suppose, if we were to live another two hundred years, some clever and ingenious philologist will tell the world that these *Etymological Researches* were the work of different authors, and that *Pott* is but a collective name for the various contributors.

Bopp and Pott's method was successfully applied to the Teutonic tongues, in a truly grand and colossal work, the *Deutsche Grammatik*, by Jacob Grimm. He is at the same time the discoverer of the *Law of Consonantal Change*, called after him *Grimm's Law*.

On the method and principles laid down by these men, is based the Classification of the Languages of Mankind. Let us pause for a moment to learn something about the principles of this method.

What is language, we ask? How easily the question is put, but how difficult to answer it.

Language is a creation of society, or, better, of a community. It is the touchstone of the perceptive power of the community by which it is spoken, and it contains the intellectual characteristics and mental peculiarities of that community. It is the mirror which reflects the picture and impression made by the outer world on man's soul, and it is the medium by which the mind communicates its inner life to the outer world.

Under the same conditions, the outer world will make on any community the same impression, and the language of that community will reflect this impression in a way which corresponds to the general impression made on the mind of the community.

Now all languages, even the unwritten idioms of savages, consist of grammar and words. A community, to make itself understood, that is, to communicate its impressions of the outer world, uses these words not in an arbitrary and capricious manner, but arranging them into sentences according to certain laws and principles. This arrangement constitutes what we call grammar. Words uttered without being pressed into the mould of grammar are empty sounds without reason.

The articulate sounds, of which words consist, are changeable. Dialects belonging to the same parentage have laws of phonetic change of their own, which do not apply to dialects of another stock.

Grammar, however, that is, the mode in which the mind expresses the impressions of the outer world, remains unchanged.

In order, therefore, *to compare two languages and to fix the degree of their affinity, we can only be guided by the result of grammatical i.e. structural comparison.* Consequently, nothing is more deceptive than superficial word comparison.

The dialects of savages—I only refer to the Bushman dialects of our own continent, to the dialects of the Indians of America and the Aborigines of Australia—are submitted to a continual change. If they hardly allow word comparisons among themselves, we cannot claim for them relationship with the dialects of communities divided from times immemorial by the vast ocean, on account of superficial and accidental verbal similarities. According to such a mode of comparison there would be no difficulty of proving a primeval relationship of all languages.

But you will say, "Did you not tell us just now that Professor Pott has become famous through his Etymological Researches?" Quite right, and I could add the names of Kuhn, Curtius, Grimm, Delbrück, Fick and many more. Therefore to prevent the conception that Etymology is to be rejected, I must add a few remarks on this point.

There is a real Science of Etymology, but it finds its application in Comparative Philology, after grammatical relationship has been established, and then only. Etymology cannot be regarded as a science unless it is based entirely on sound phonological research. Both Phonology and Etymology are instruments of the Science of Language and Comparative Philology, but they are not themselves Comparative Philology.

The laws of Etymology can only be established by the medium of Phonology, and unless every *jot and tittle* is conscientiously observed the laws of Etymology are of no avail. The laws of phonetic change are the only guide in the comparison of words and forms, and without these laws it is simply impossible to reason scientifically on the common origin and history of words. *It is on the strength of phonetic laws once established that, in various dialects, words which had not one single letter in common, were with mathematical exactness reconstructed and traced back to the same root.* Beyond roots we cannot go, any more than the biologist can go beyond the protoplasma of organic life.

Grammatical structure, *i.e.* the conception which a community has of the sentence formed by language and the arrangement of the component parts of the sentence, is the supreme criterion for the relationship of two idioms; without this criterion we cannot go a step further. *But, at the same time, if words and forms put under the phonetic and etymological microscope do not show any substantial relationship, the strongest evidence of structural similarity will never entitle us to vindicate for two languages a common parentage.*

The modern Science of Language, like all inductive sciences, viz., Biology, Comparative Anatomy, etc., is based on *accurate knowledge*. The comparative method requires for its operations historically proved and scientifically tested facts. And it cannot do otherwise. A fact is something *accurate*, something of which the quantity is clearly circumscribed and defined, and the quality and ingredient parts minutely analyzed. Moreover, the cause and effect and the relation of a fact to other facts, and the numerous agencies based on eternal, unchangeable laws, which produce as the end-result a new fact from the combination of already established facts, must be clear and transparent. Only by means of facts are we in the position to draw conclusions which lead to scientific results. And if the comparative and inductive method is worth anything, if it has led to scientific results in one branch of human knowledge, we are justified in expecting that it will lead to results in Comparative Philology. This science, however, deals with the morphological or formal conditions of language; everything that is formal is the result of rational combination.

Scientific method and investigation are strictly against spinning theories in accordance with our wishes or fancies. It is not unusual for scientific investigation to tear to pieces our pet theories, and tell us truths which are not very palatable. The history of culture and civilization and the annals recording the progress of science in the 19th century prove this in a thousand instances. Thus it is in Comparative Philology. The principles and method of comparison for all languages are alike. *There is—and I must repeat it again—only one standard by which we can measure all languages, and that standard is grammatical structure.* We cannot, without being justly accused of want of method, apply this standard in one case, and in the next, when we find this mode of comparison not agreeing with what we wish the result to be, apply superficial word comparisons, based on doubtful phonetic resemblances. Phonetic com-

parison can only then be admitted when relationship and coincidence of grammatical structure have been proved.

I spoke of Phonology and Etymology, and I take this opportunity of remarking that all those who work in the field of South African Languages should apply a uniform phonetic alphabet, say for instance the Standard Alphabet of Professor Lepsius, in a modified form. Travellers and missionaries especially, if they wish to serve the cause of South African Philology, should be well acquainted with the principles of Phonology before they venture to write down texts in the languages of savages. No missionary should be sent to the heathen without having acquired as thorough a knowledge of phonetics as he has of the Gospel ; and he should be taught to respect every accent, every consonant, in fact every *jot and tittle in any, even the most barbarous, dialect he may hereafter have to analyse*. Here I sincerely regret to say that much of what has been published in the native literature of South Africa, especially in the Bantu languages, offers but small help to scientific Etymology, on account of the orthography, I might rather say, Kakography. The clicks and their relation to the consonants and vowels are very unsatisfactorily expressed. They seem to puzzle people, and yet their origin, nature and physiology can be as easily and clearly described as that of any consonant. In fact the clicks group with the consonants, they are produced by the same organs,—lips, tongue, teeth, gum, etc., as the consonants. And surely if the ǀKhosā or Zulu language were really phonetically written, there would be no difficulty in showing as regards the greater number of words containing clicks, especially in ǀKhosā, that they are importations from the Hottentot, especially the Khoikhoi. And being thus able to trace the true etymology of Kafir words, we should be able to read the past history of battles and friendly intercourse between the Khoikhoi and ǀKhosā, as well as if it were handed down to us in written records.

It is therefore an urgent want for us here in South Africa that a Standard Orthography for the Native Languages should be introduced in all official, educational and public departments. The task is not as difficult as it may appear at first sight. I hope that, for instance, our land surveyors in their future examinations will have to show a thorough efficiency in the application of a phonetic alphabet, when mapping native territories. At present much confusion is caused simply by employing different modes of spelling the same name.

Taking up again the thread of our discourse on the principles of comparative philology, we saw that grammatical structure formed the standard of language affinity. Languages accordingly are classified into

- 1, Isolating languages,
2. Agglutinating languages,
3. Inflecting languages.

This mode of classification is called the morphological classification. We shall afterwards have to say something on the genealogical classification.

Of all groups of languages, the isolating class presents the simplest form. There are no word classes, such as substantive, adjective, numeral, preposition or postposition and adverb ; nor are time, mood, person, gender or number formally expressed by suffix, prefix or infix. Accordingly there can be no declensions, no conjugations, no degrees of comparison as we have them in the second, and still more in the third class of languages.

The root in the isolating class remains unchanged. *Ta* in Chinese may mean *great, greatness, greatly* ; *Pi* again *equal, equality, to be equal, equally*. And it is solely by the position of the root in the sentence that its class nature is ascertained. And still this class of languages is not less fit for literary purposes than our Indo-European languages, which belong to the third stage. The rich Chinese literature

proves that every shade of thought has been expressed by their philosophers and great thinkers.

The Annamese, Siamese, Burmese and Tibetan languages belong to this stage.

I may at once mention that all languages belonging to the second and third stage once passed through this monosyllabic or isolating stage. Our own Indo-Germanic languages with their complicated inflections show unmistakable traces of a monosyllabic origin.

And, again, the second class, of which we shall directly give an illustration, has been the channel through which our own language had to pass to its present development. Thus in language, as in all other organic growths, we see the working of the principle of evolution.

If we mark the root with R, we may express the morphological composition of this first stage by the formula $R + R + R$, etc.

Next, we have the agglutinative languages, which attach or glue to the bare root particles at the beginning or at the end or in the middle, or beginning and end, etc., etc., and are called accordingly prefix, suffix, infix, etc., languages. The root remains entirely unchangeable, and these particles, generally, not always, of a pronominal nature, modify the meaning of the root. Thus in Hottentot we have KHOI as root of the word man; *Khoi-b* man, *Khoi-s* woman, *Khoi-gu* men, *Khoi-ti* women, *Khoi-si* (adj.) or *Khoi-cha* humane, friendly, *Khoi-cha-se* (adv.) friendly, *Khoi-si-ga-gu* to marry each other, verbally to be towards each other friends. LAU to flow, *lau-b* blood, i.e. that which flows, *lau-cha* bloody. From these specimens we infer that the Hottentot is a suffix language. And from the specimens in Bantu we shall learn that the latter is a prefix language.

Herero: Sing. omu-ndu man, plur. ova-ndu; sing. e-yuru heaven, plur. oma-yuru.

Tswana: Sing. lo-ru cloud, plur. ma-ru; sing. se-fuba breast, plur. li-fuba.

Herero : zepa to kill, ri-zepa Reflex.

Tswana : bona to see, i-pona Reflex.

Kafir : tanda to love, zi-tanda Reflex.

These prefixes are all of a pronominal nature, while the suffixes in Bantu are of a nominal origin.

Khosa : in-taka bird, in-tak-ana little bird, um-fo man, um-f-ana little man, youth. Or *teta*, ||Khosa *to speak*, forms the following derivatives : tet-ela Relat., tet-isa Causat., tet-eka Rel. Caus.

In this agglutinative group we first meet with the various categories of words, such as substantives, adjectives, numerals, prepositions or postpositions, adverbs and conjunctions.

Here we first have derivatives in the true sense of the word, also the embryonic germs of declension and conjugation, though not in the full sense of the inflecting languages ; and therefore these terms should be used with reserve. Mood and tense are well developed, and generally, for instance in Turkish and Hottentot, surpass in this respect anything known in the next fullgrown Indo-Germanic tongues, such as Sanscrit, Greek or Lithuanian.

Suppose we mark the root again with R, and the various particles, which are prefixed, suffixed or infixes with *p*, *s*, *i*, we get for the agglutinative or agglomerating stage the following formulas : 1. pR ; 2. Rs ; 3. R ; 4. pR ; 5. Rs, 6. pRs. *etc.*, Thus we see that two characteristic facts distinguish the agglutinating from the isolating class.

In the former the word is no longer composed from the root alone, but is formed by the union of several roots. In the second place, one only of these roots thus agglomerated retains its real value ; in the others the individual meaning becomes obscured and passes into the second rank. The primary root being thus retained in its primitive form, the others lose their independence, and fall into their place side by side of each other. These prefixes and suffixes are loosely connected, so that they may be easily removed with-

out impairing the original meaning of the root. The fissures are still clearly to be seen where they are connected with the root. And this exactly is called *Agglutination*.

The tongues belonging to this class are the most numerous on the earth. All the languages of Africa, the Egyptian and its kindred, the Hamitic excepted, the Malayo-Polynesian, the languages of Australia and America, the Ural-Altaic or Finnish-Tataric, and the Dravidian or Dekhan, not to forget the Basque in Spain, are reckoned in this class.

But it must be distinctly understood that they are not genealogically related, and that this classification is entirely based on their formal or anatomical appearance.

It will therefore be necessary here to say something on the so-called *Turanian* theory of Professor Max Müller.

A certain venerable old patriarch in Central Asia is supposed to have given birth to a race, whose idiom became the common language of the so-called *Turanian* tribes. Professor Max Müller is the godfather of this theory, which is now represented by three different schools, each with some amendment to it.

The first school holds that all languages, with the exception of Indo-Germanic, Semitic and Hamitic, form this *Turanian* group. Thus they not only claim for this family all the abovementioned agglutinative tongues of mankind, but also the monosyllabic or isolating languages of the first class.

The second school confines the name to the Uralo-Altaic, Dravidian, Malayo-Polynesian, Tibetan and Siamese, leaving out other very important agglutinative tongues, such as the Nuba, Bantu, Central and West African Negro languages, Hottentot, Japanese, etc., and dragging in the Siamese and Thai, belonging to the isolating class.

The third school, for the same or other reasons, does not like to do away with the name altogether, although they feel the mischief it has in its train, and apply it now entirely to the Uralo-Altaic family.

The greater part of these pretended Turanian languages have only this one point in common, that they are agglutinating. But their mode of agglutinating and the phonetic composition of their roots defy every effort to prove them genealogically related. Professors Pott, Schleicher and Whitney have very successfully refuted the Turanian theory, and we may consider the question a settled one.

Let us now proceed to inspect the third stage of language development, the *Inflecting Stage*. At the outset we have to answer the question, "What is Inflection?"

First: The roots of inflected languages have this peculiarity, that the various modifications of the root are not only expressed by suffix and prefix, but by phonetic change; thus we have *sing, sang, sung*; *think, thought*; *man, men*; *goose, geese*; *leipo, leloipa*; *fangen, fang*; *cano, cecini*; *pario, peper*, etc.

Secondly: The root so grows together with a second root, or with a formal element (suffix or prefix), that no fissure can be seen, and that neither root nor formal part, if cut off from each other, has any meaning. In short *Root and Affix amalgamate into a new organism*. Sometimes the root, as we have seen in the agglutinative languages, remains unchanged.

If we now represent this power of phonetic change in the root, by the index x , we get for the inflecting stage the following formulas: R_i^x , R_i^xs , R_i^xss , R_i^xsss , etc., $p R_i^x$, etc., and pR_i^xs .

The inflecting languages are represented by two large families:

1. The so-called Aryan or Indo-Germanic Languages, and
2. The Semitic Tongues, amongst which some count the Hamitic or North-East African Languages.

Be it enough to state that the methods of inflecting in these three families vary so much from each other, that all attempts to bring them under one genealogical heading have hitherto proved abortive.

Schleicher and Whitney have most carefully analysed these differences, but it would lead us too far, in our limited time, to discuss their analysis.

I have repeatedly mentioned the term "genealogical classification," and shall have briefly to say something about it.

Languages may group morphologically together without belonging to the same genealogical class. But languages cannot be genealogically related, without belonging to the same morphological group. The genealogical classification has been hitherto applied only to the Indo-Germanic, Semitic and Hamitic languages. In all other languages it has not yet been undertaken, though here and there some feeble attempts have been made, viz., with the Bantu and Polynesian.

The genealogical classification is mainly based on the real substance of a language, it has to do with its Grammar and Dictionary, and besides grammatical structure compares the roots of words. Its main instrument is Etymology: but as I said before, Etymology is only a secondary element in Comparative Philology, and can then only be applied when *Grammatical* and *Morphological* relationship has been established.

Thus morphologically Hottentot (Khoikhoi and Sá [Bushman]) and Bantu (Tswana, «Khosá, Zulu, Herero, Mbo) are agglutinative languages, but, comparing them again grammatically, the one is exclusively suffixing, and all the suffixes show the same root, being of a pronominal nature, while the latter is prefix-suffixing, the prefix being the main characteristic. The prefixes in Bantu show among themselves the same origin, and are also of a pronominal nature. Derivatives in Hottentot are formed by pronominal suffixes, but in Bantu by nominal elements, now for the most part worn down to particles, which are suffixed, viz.:

Moreover, Sá and Khoikhoi have this peculiarity, that all

roots are *monosyllabic* and *end in a vowel* (Auslaut vocalisch), viz., *khoi, a, !gu, yai, i*, etc.), while in Bantu the roots as a rule are *not monosyllabic*, and though ending in a vowel, this vowel always is an *a*, thus we have *rata, herara, tona, kora*, etc.

But I must reserve a detailed examination of the languages of South Africa for another occasion. I shall now proceed to show what the study of Comparative Philology has done to unveil to us the primeval history of our own ancestors. I said that language is the telescope with which we can look into the very dawn of man's life. Let us turn over the leaves of Pictet's *Origines Indo-Européennes*, of Pott's *Etymological Researches* and Fick's *Comparative Dictionary of the Indo-Germanic Languages*, and we shall be able to draw a fair picture of the social condition and daily life of our ancestors, before they left their primitive home, and migrated to the South, North, East and West.

The primitive Aryans lived in a country well watered, mountainous and very rugged. The mountains were in the winter capped with snow, their slopes covered with thick forests in which oaks formed a prominent feature. The forests offered cool shade to the hunter and traveller, for in summer, again, it could be very hot. For travelling purposes, boats as well as other vehicles were used. But travelling was extremely dangerous; wolves, bears and smaller carnivorous animals kept the traveller constantly on the alert, and the poisonous bites of snakes were known, but also the beneficial and healing effects of herbs and other antidotes.

Family life was well developed. Our ancestors were monogamists, and the father was the lord and head of the family. He was called *patis* (Greek *posis*), the ruler. His helpmate the wife was the mistress *patni* (Greek *potnia*). The various degrees of relationship were well distinguished, and there were such differences as wife's sister (*syâli*) and the wife of a brother (*yataras*). The father was supreme

judge of controversies, and had the lives of those he protected in his hands. The brother was the helping one, the bearing one, while the sister was the provider or the caring one. The daughter (duhitar) had her name from her main household duty, namely, the milking of the cows. The community was a family, but on a larger base, and governed on the same principles. The eldest man of the ruling family was the chief. He again stood under the head of the tribe, the king or rāgan. The king's council consisted of the various heads of the clans and families. The communities lived in villages, which were surrounded by fences, in order to protect them against the attacks of the beasts of the forests. The pasturage was the property of the community, while the lands for agricultural purposes were allotted to the fathers of the families, according to stipulated rules and regulations. Houses, cattle and movables belonged to the individual; the houses were strongly built of wood and had thatched roofs. The chief's or rāgan's house was built on a larger scale than those of others, it had large lofty halls for convivial purposes, where the bowl was often sent round and music was made on shells and reed pipes.

Among the domestic animals we find the bull, cows, oxen, horses, goats, sheep and pigs. Milk formed the chief drink, but black broth, a sort of hodgepodge, was also made. Dogs accompanied the herdsmen to the pasturage and kept watch during the night. The mistress of the house had to guard her stores against the aggressions of the mice, which had the significant name of *thieves*.

Among the feathery, tribe we find the cock announcing the day. Pigeons, geese and ducks were kept in the fowl yard.

The cuckoo was the messenger of the spring. Priests watched the flight of birds, and the future was divined from their movements, especially those of the falcon.

For the cultivation of the soil, ploughs were in use; and the main work on which men prided themselves most, next

to being brave in battle, was the cultivation of the soil, hence the name Aryans, *i.e.* Agriculturists.

Among the cereals, we find chiefly wheat and barley; and flour was prepared for their meals in the shape of porridge or bread.

The metals, gold, silver and bronze were best known; and lovers in those days already presented each other with jewellery. The dagger was originally made of stone, afterwards of bronze; battle axes, swords and other arms and implements were manufactured by a certain class of men, the smiths, who were held in high estimation on account of their skill.

Pottery, not only dried in the sun, but baked in the fire, was of great variety. We read of vases, jars, pots, cups and dishes. And there is every reason to believe that the richer classes had their vases ornamented by skilful painters.

For their daily intercourse and commercial dealings they had a decimal system developed up to one hundred. Clothing was made of wool and hemp, and sandals of the hides of large game and oxen.

Besides the smaller communities or villages, there were townships, *vastu* or *puris* (Greek *asty* and *polis*), connected by roads, on which caravans as well as single hawkers carried merchandize; and vehicles and animals served as the means of conveyance.

These early Aryans were able horsemen, and made inroads into the territory of other tribes, on horseback, and carried away in hasty flight their *spolia opima*. In battle the axe, sword, lance, bow, arrow, club and shield were used; also stones, in the heat of the conflict, when other weapons were broken or lost.

The chief led his people in battle, he had to be the foremost; in peace he ruled and protected them and was their supreme judge.

The moon was called the measurer of time, for according

to its changes they calculated their chronological dates. Among the stars we find the Great Bear mentioned and the Pleiades. The heavenly vault, *Varuna*, was worshipped as All-Father. The religion of the primitive ancestors of our race consisted of a purely natural worship of the various heavenly bodies and phenomena, such as the Sun, Dawn, Moon and other bright powers, which were all considered to be the manifestations of the one Father of Heaven, *Dyauspitar*, who with his immortal children, stars and moon, dwelt on a glorious and magnificent Olympus.

Opposed to Dyauspitar there were the evil spirits of the dark night. There was the gloomy god of the clouds, *Vritra*, who was supposed to steal the golden herds of heaven, the cows of the clouds, and kept back from the earth the fertilising rain, until he was slain by the lightning arrow of Indra.

It was in the midst of the dark night when the winds were howling, and crashing thunder deafening the ear, that the ancient Aryan believed the evil spirits were lurking about. Then and there awoke in his breast the feeling of guilt, and he sought forgiveness in prayer, offering and self-penance.

There was an idea of a life after this; the souls of the deceased had to pass through a broad river, that is the atmosphere, and they were led by a faithful dog to the abodes of their friends and relations.

There were legends and myths of a common ancestor, *Manu*, and of a great deluge which destroyed everything except *Manu*.

I could have drawn this picture of the social and daily life of our ancestors more elaborately and minutely, but this little sketch will give us a sufficiently good idea of the state of culture and civilisation among the old Aryans. My object has been to show how, with the aid of language, we may read the records of the past; and in a similar manner we shall be able to read the history of the Hottentot and

Bantu races, as soon as we have succeeded in restoring the records of their languages.

Having taken this short and very superficial survey of the *History, Principles and Results of Comparative Philology*, we will proceed to the consideration of Language in its bearings on Education.

There is indeed no branch of education which demands our attention so much and is of such vital importance to the *intellectual* and *ethical* development, both of the individual and of the nation, as the study of language.

In fact nothing is done in the dark workshop of our mind without the aid of language. As the shadow follows the body, the articulate sound is attached and linked to the thought, and, while the mind is in full action though in silent meditation, the greatest thoughts which ever throned on the brow of an Alexander, Cæsar, Homer or Shakespere, would never have been realized without language: *Whether we speak, or whether we are silent, as soon as we think, we really speak. All thinking is silent conversation, either with ourselves or with others; for words, whether they are pronounced, or whether they are thought, are the inseparable form, the natural mould of the substance of thought and of reason itself. Language is the embodiment of the mind!*

Therefore, if we want to understand our own psychological life, if we wish to study the minds of others or to watch the progress of culture and intellect in whole nations, in order to ascertain the mutual working of the laws which brought about this development, we must study language itself.

Leibniz, accordingly, and very appropriately, called language *the mirror of the soul*; because only by the medium of language can we grasp and digest the ingredient substances of thought and reason.

Language, again, in itself has a retroverse action on our thought; it has the widest and most wonderful bearing on the development of our mind, on account of its relation to our inner life. The orator addresses a meeting from the

platform. From his mouth issues a breath ; by a peculiar action of the tongue and other organs of speech, this breath in a continual flow and rotation offers like a kaleidoscope a series of phonetic pictures, and these pictures impress themselves on the minds of his audience and produce there new thoughts and emotions. The Promethean spark from his mind flies on the wings of these articulate sounds to his audience, and nestles itself in the secret recesses and abodes of the souls of the hearers, creating there new feelings, new emotions, new ideas, ever acting as an invigorating and Propelling force. The boldest and highest speculations of the philosopher ; the cravings and yearnings of our heart after the Infinite ; the deepest devotional feelings with which the grandeur of Nature impresses itself on our soul ; what we praise as the Divine primeval revelation ; the out-cry and protest of Liberty against Despotism ; the despair and convulsions of the wicked conscience ; the soothing and balmy consolation which flows from the lips of a sympathising friend ; the smarting of a cruelly wronged heart, and its craving for justice and revenge ; the sweet whisperings of the lover ; the first accents of endearment the infant stammers at the mother's breast : in short, whatever has stirred, still fills, and will for ever move the human heart, all these feelings have but one willing messenger and eloquent interpreter : *Articulate Speech !*

Language, thus, is not only one of the various instruments of thought for communicating with the outer world, but the only legitimate and therefore natural mediator of social and intellectual life.

To connect the succession of periods in the history and development of mankind in an unbroken chain ; to describe the natural influence and connection of the great geniuses who imprinted their mark on the face of their times ; to trace the intellectual growth and decay of nations, their action and reaction on each other ; all these grand heirlooms of history and civilisation are chiefly handed down from generation to

generation by this volatile and spiritual production of man. And even monuments, tools, implements, and other archaeological relics of ages past, however valuable they may be for the student who attempts to lift the veil from prehistoric times, would remain sealed records were it not for the position of language.

But why should we speak of ideas so high and treasures so precious? Even the most simple, absurd and common events of daily life can be communicated by language only. Artists may transform their ideal beauties into marble, the painter may throw the combinations of his rich fancy on canvas: but can the sculptor or painter also express by his art such a simple sentence as the following: "In 1882 Parliament met on the seventeenth of March. The most important part in the Governor's opening speech dealt with the Basuto question"?—Never!—This peculiarity of language, that it offers to thought the only facility for combining time and circumstance, necessarily makes it, as I said before, the only natural and legitimate interpreter of thought. Without language we should stand on a level with the brute, and mankind never would be called the crowning work and masterpiece of Creation.

Thus, if language is the form, tie, embodiment and mirror of the mind, the natural interpreter of man's inner life, and the most important instrument for its development, it is manifest *that in education* the study of language is the most important and congenial occupation not only of the scholar, but of every man who aspires to a higher education, and being both of a psychological and ethical character, claims our most earnest attention and most persevering energy.

Studying language is studying psychology, *i.e.* the creation and origin of thought, in its very workshop.

The task of education is, first to show the process and practice of transforming thought into speech, the life and development of the former by the latter, and secondly, to

explain the origin, life and development of language in the mind.

All men who have made their mark in the history of education have forcibly demanded the mastering of language as the first step in the intellectual and moral training of each individual, and claimed for a thorough acquisition of the mother tongue a careful and deep study of foreign languages and literatures. Our own mother tongue remains a sealed book without the knowledge of some other language. For we are so organized that we cannot understand our own nature without having put it in the full light and reflex of the nature of others.

In the sweat of our brow we are condemned to eat our bread, and the lower wants of our own nature are clamorous for satisfaction. But we do not live by bread alone; language, next to bread, serves the demands of our practical life. And above the drudgery of daily life there remains a yearning and craving after an ideal, and the interpreter of these feelings is, and for ever will remain, language. And as the possession of our native idiom gives us access to other minds, so the acquisition of languages widens our sphere of mental intercourse, lays open additional sources of enlightenment and increases the number of our instructors.

The easiest and most successful way of cultivating our intellectual faculties is philological study. This supplies us with one needed ground of comparison, and brings characteristic qualities to our conscious comprehension. Nothing else develops the faculty of literary criticism, and leads to that skilled and artistic handling of our mother tongue, which is the highest adornment of a cultivated mind.

This seemingly roundabout course through other tongues, in order to master effectively the resources of our own vernacular, is after all the shortest and cheapest. Again, nothing else so effectively trains the capacity of penetrating into the minds and hearts of men, of reading aright the records of the past, and leads us into so many new avenues of the

social and intellectual life of ancient races, and teaches us so clearly that we are linked to the past in an unbroken chain. The pulse of our present civilisation beats in the heart of the past ; and not one atom of our modern culture can boast of independence and originality. The history of nations bygone may be read in the pages of language.

Those, especially, who aspire to the highest culture of intellect, who make philosophical and historial studies their lifelong occupation, require a sound study of a philology that reaches far beyond that of modern languages, for not one single part of our modern languages and their literatures has an entirely independent growth. In everything, socially and intellectually, we have to follow up its roots in the life of nations belonging to the past. Much, it is true, has been made accessible by translations of the ancient classics. But, how tame and lifeless the best translations are compared with the classical original, those only understand who have mastered Greek and Latin so as thoroughly to enjoy an ancient author.

In Athens and Rome are the beginnings of nearly all that we value most. Greek and Latin stand incontestably first as our mental drill masters. They are like the twin-lakes Victoria and Albert Nyanza in which the Nile has its origin ; the mountain torrents which centre in these, to issue in that majestic stream, are by comparison hardly worth our attention. *There* is, as I said before, the very heart of the great past, and it is through these classical languages that the glorious days of Thermopylæ and Salamis, the golden age of Pericles and Augustus, speak to us.

In no other literature of the world do we meet with such pregnancy of expression, such radiant beauty of thought, such vigour and fertility of fancy, such plastic and elegant form of diction. Greek and Latin, therefore, will for ever remain the models of our education, and the antiquity they unveil before our astonished eyes will be studied in spite of

the objections raised in modern times by men who are considered to have the first word in educational matters.

And of the two classical languages I can recommend, without fear of contradiction, the Greek as the most perfect and best preserved example of the synthetic type, a type through which our own English had to pass. But as you know, besides this genealogical affiliation there is a direct connection between Greek and Latin on the one side, and the German, English and French on the other side. Especially with regard to English, the rich stores of words, technical terms and phrases came partly through the channel of French, partly direct from the ancient languages. And in our daily work we continually have to return to them to satisfy our growing wants of expression.

The languages most nearly allied to ours by common parentage are German and French. The former, belonging to the same Teutonic stock as English, is genealogically our next of kin. It is most nearly connected with our own circumstances and character. And the mutual intellectual influence of the two nations, and their love and admiration for each other, have made the Germanic race politically supreme. For culture breeds culture, and intellect is the supreme power with which mankind will conquer even the forces of nature.

As I said in the introduction, there is really no country in the world where England's great poets are more admired and better translated than in Germany. Your Shakespere is ours. In Germany we have the best Shakespere Society. Germans learn English for the sole purpose of reading Shakespere in his mother tongue. Tieck and Schlegel's translation of the works of the Swan of Avon is acknowledged to be an improvement on the poet's own original. German actors like Schröder, Devrient and Dawison have successfully rivalled Garrick, Kean and Kemble, and other English celebrities of the stage, in reproducing the grand characters of Shakespere's plays. Delius, Bodenstedt,

Gervinus, Genée, Ulrici, Elze, have for ever linked their names with that of the great Briton by their classical commentaries and essays on his works, and their excellent biographies of the interpreter of the human heart. Shakespere has become in Germany a household name. If one wishes to know Shakespere, let him study modern German classics from Göthe down to the present time. Every word of Shakespere re-echoes in the heart of every German who reads his works. We call him the *Herzenskündiger*. The Germans truly love, admire and worship Shakespere, and quote him as they do the three heroes of modern German literature, Lessing, Göthe and Schiller. In fact the last classical period of German literature roots partly in the study of Shakespere, and many a beautiful blossom of Göthe's genius bears an indisputable family likeness to those of Shakespere's Muse. The songs and melodies of Heine, the poet of the *Weltschmerz*, are saturated with the gloomy grandeur of Byronism.

At German gymnasiums, the boys have their English societies or *Kränzchen*, in which they read either, in translation or in the original, the plays of Shakespere, and enjoy the poems of Moore and Byron, and even attempt to translate the English authors in their original metre and verse.

There is no other foreign poet with whom the Germans are equally familiar, except Homer, the genius *par excellence*. All other foreigners—Virgil, Ovid, Horace, Dante, Tasso, Racine, Corneille, Cervantes and Camoens—are admired as we admire a marble statue.

Your Beowulf is better studied and known in Germany than in England. Macaulay's History has been translated and reprinted in the original at Leipsic, and we learn that it had a larger sale in Germany than the works of any German historian. Scott, Bulwer, Dickens and Thackeray are to be found in every German Public Library as well as in every private collection, and the productions of the

best English writers are expected with the same impatience at Berlin and Leipsic as they are in London.

How extensively English is cultivated and studied is clearly proved by the fact that we have in Germany four different scientific periodicals; two, the *Anglia* edited by Wülcker and Trautmann, and the *Englische Studien* edited by Kölbing, exclusively for English language and literature; and two, for modern languages, Herrig's *Archiv für das Studium der neueren Sprachen*, and Ebert and Lemcke's *Jahrbuch für Romanische und Englische Literatur*. But even in these latter publications English occupies the greater space. And in every Realschule English is compulsory as is French. More than 100,000 young Germans are annually instructed in these schools in English, not to speak of the number of those who learn the language by private tuition.

The English language and literature has so many admirers in Germany that they are to be numbered—I may safely say without fear of exaggeration—by millions, and the prophesy of the great Teutonic philologist, Jacob Grimm, is being verified from day to day, that the Anglo-Saxon tongue of Great Britain will become a cosmopolitan language, the medium of commercial and intellectual communication for the Races of Mankind.

And the same tribute has been paid to German poets and philosophers by the enlightened public of England. Göthe and Schiller are well known through Carlyle, Lewes and others. The famous illustrations of Kaulbach's *Frauen-gestalten* of Göthe's works have been republished with English text, and are the delight of the best of the English nation. And if we look at the weekly issues of English periodicals, like the *Academy* and *Athenæum*, we are sure to see notices of some new translation of German works; and every book of importance published in Germany, no matter to what science it belongs, is carefully reviewed in English periodicals. The works of German genius find

almost as many thoughtful readers in the colleges of England as they find in their Fatherland. The study and thorough knowledge of German is now considered in England one of the most important attainments of a higher education. The most candid acknowledgment is given of the invigorating and refreshing influence of the German mind on the English. Now, in this Colony, where the greater part of the white community speak a vernacular so closely related to the literary Dutch of the Netherlands, one would think it a matter of course that German should be easily taught and learnt, especially as Dutch is only one of the many Low German idioms.

French, again, which is unsurpassed for its elegance in form and diction, and which has had such a deep influence on English, Dutch and German language and literature, should not be neglected. Although there is a strong national line of demarcation drawn between France and Germany, French is taught in every German Gymnasium, Realschule and Rectoratschule. A German student reads with ease the great French classics, and expresses himself without difficulty in conversation and writing in the language of France. To show the importance the French attach to good and elegant expression, I may remind you of the French proverb "*Le style c'est l'homme.*" In spite of his pressing duties, the great French naturalist Cuvier regularly attended lectures on style and rhetorics. In the elegant and classic style of Alexander von Humboldt we easily discover the influence of French diction. Everywhere in European Society the social qualification of a man is measured by his power of expressing himself in French.

Not only can the Germans pride themselves in having laid the foundation of the Comparative Grammar of the Indo-Germanic languages, but a German professor, Diez, wrote the best Comparative Grammar and Etymological Dictionary of the Romance languages. These two facts bear sufficient testimony to the great stress and value put on the

study of French, and its cognate dialects in Germany. Brachet's French grammar, based on Diez's work, should be introduced in every Government school in this Colony.

Some of the most prominent branches of thought, in English as well as in Dutch, have to be followed up to their roots in the French and German literatures. They, by their beauties and peculiarities, are admirably fitted to furnish the ground of comparative literary study; and the same advantage is possessed by the structure and usages of the languages themselves, an advantage heightened by the historical relation they sustain in English. *Had we nothing else with yet stronger recommendations to apply to, the German and French, especially the former, would answer for us all the essential disciplinary purposes of philological study; as indeed to many they are and must be made to answer those purposes.* (Whitney). As the case stands they are among the indispensable parts of a disciplinary education. *He who quits school and enters on the arena of life without mastering either or both of them cannot claim to have enjoyed the benefit of a thorough liberal and intellectual training. Whatever natural attainments he may possess his work will always betray a peculiar clumsiness, the work of an unskilled mind!*

Among the other cultivated languages of modern Europe, Dutch stands in nearest relation to us here in South Africa, from purely ethnical and historical reasons, Italian, Portuguese, Spanish and Swedish lying more in the special sphere of the student of literature and modern philology. As to the cultivation of Dutch in this Colony, however, it is more than questionable whether it will ever command the position English takes as the medium of intellectual and commercial intercourse.

Both literatures, Dutch and English, are of the same age; both nations had trials of the same nature, both had great political catastrophes and events, the forerunners of literary life; the vessels of both nations crossed the seas, and brought a store of new ideas and views from transatlantic

countries : and still, how differently have they utilized the times. The English shows such blossoms and ripe fruits of a highly developed intellectual type, and stands foremost with the German in the literatures of our age ; *while with all love of justice we cannot claim for Dutch even a secondary position in modern Europe, lest we should appear to be partial, and unfair to other nations.* Look at the large and select number of English poets of world-wide fame and the few men of real Olympian genius in the ranks of the Dutch. *We can count them on the fingers of one hand !*

One must be Dutch to appreciate the home-made, or as we say in German, home-baked (hausbacken) niceties of Dutch writers and poets, with that stale, tame and philistine flavour of the clay pipe with which their literature is saturated. One has to undertake a special voyage to Holland and retire into those quiet country villages famous as pictures of Dutch still life, and enveloped in a gaudy dressing gown of rich but artless pattern smoke canaster, to enjoy a Dutch author. There is with the exception of two or three poets no originality, the characteristic of true genius ; no romance and emphasis, the golden gloss of true poetry ; in fact no passion, feeling or sentiment. Homer, Shakespere, Dante and Göthe you can read on the wild ocean and in the arid desert ; no matter where you are, you feel at home with them. Byron, Lenau, Pushkin and Lermontow will have an echo in the heart of every feeling and thinking man, to whatever civilised nation he may belong.

In comparing Dutch with German, French and English, it is a most remarkable fact, that the three latter have produced the greatest comparative philologists, and that the Dutch just here are very backward. With the exception of the works in their own language, what they really have produced in other languages comes, as far as *general and foreign* philology is concerned, through an impulse from without.

Dutch writers can be so prolix, that the reader's mind

becomes thoroughly wearied with the amount to be gone over, and at length loses its power of comprehending the dilated thought. Their lavishness in writing is something appalling, being exercised with no thought that the power of attention and the eyesight of the world are limited. There is no instinct of selection, "an instinct which seems almost entirely confined to the French and English mind." We find just the polar opposite of what is now sometimes called, by a misunderstood application of the term, exhaustiveness, and consisting in a certain manner of *writing the subject to dregs*.

Göthe, whom our Dutch friends cannot accuse of partiality, for he acknowledged readily the natural formal richness of the Dutch language, says :—"The English, as a rule, *all write well*, as practical men, with eye diverted to the real. The French do not deny their general character in their style. They are of a social nature, and so never forget the public they address; they try to be clear, to convince the reader, and charming to please him." On the Dutch, which was not unknown to him, he says nothing, and this speaks volumes.

The besetting defect of Dutch writers has been sufficiently considered. It is an obscurity, proceeding from a certain unconscious slowness and philistine circuitousness, sometimes from a wilful imitation of the conduct of the cuttlefish; sometimes from want of the sense of proportion. "There is too much of the verbose, ponderous, roundabout and inane, caused by the want of the pressure of a great national life, with its practical discipline, and its ever active traditions."

I do not deny for one single moment that the Dutch have done excellent work in other sciences; but, first of all, scientific men are not always models in style and diction, and secondly, the Dutch like Boerhavn, Agricola, Erasmus, Lipsius, Scaliger, Spanheim, Hemsterhuis, Huyghens, Grotius, Valkenaer and others wrote more or less in Latin.

Spinoza, I must remark, is no Dutchman, however much our Dutch cousins may wish to claim him as their own.

And why did the Dutch write in Latin? They knew very well that if they wrote in their own tongue, they would not be read and understood; and Latin was up to 150 years ago, and even later, the medium of scientific intercourse. Now English, on account of its cosmopolitan nature, gains daily more and more ground among the civilised nations, *and there is no reason whatsoever why we should try to retard its glorious world-cultivating mission, or supplant it by a language which has not shown vigour and original strength enough to take its place in the foremost ranks of the literatures of the world.* In learning English, German, French and the ancient classical languages, we open to our mind rich storehouses, brimful with spiritual food. In enforcing a language unwieldy, clumsy and poor in productions of intellect, we cut ourselves off from the intercourse of the civilised world at large, and leave the highroad of culture and progress, and have to walk in the fashion of the crawfish; nay, we are guilty of intellectual suicide, for which our children and grandchildren will bless our memory.

One word about the Dutch *patois* of this Colony. It can be traced back to a fusion of the county dialects of the Netherlands and North-Western Germany, and although phonetically Teutonic, it is psychologically an essentially Hottentot idiom. For we learn this *patois* first from our nurses and ayahs. The young Africander on his solitary farm has no other playmates than the children of the Bastard Hottentot servants of his father, and even the grown-up farmer cannot easily escape the deteriorating effect of his servant's *patois*. It can hardly be expected that the descendants of Malayo-Polynesian slaves and Hottentot servants, who originally spoke an agglutinative tongue, will have any improving influence on an inflecting language. Take, for instance, the variety of words to express in English the different shades of what we call *beautiful*. We have hand-

some, pretty, fine, shapely, graceful, lovely, elegant, comely, seemly, beauteous, splendid, glorious, fair, and various other synonyms, too numerous to mention. But if we speak in the *patois* of a handsome young man, a pretty girl, a fine pig, beautiful weather, a splendid sky, an elegant form, a glorious sight, a noble looking animal, a graceful attitude, a gaudy dress, a brilliant production, a lovely face, a delicate colour, there stands the broad sounding adjective "*MOOI*" which has to fit into every possible shape. We have *en mooie jong kerel*, *en mooie juffrouw*, *en mooie vark*, *en mooie pampoen*, *mooie weer*, *mooie luch*, *en mooie leif*, *en mooie bees*, *en mooie houding*, *en mooie tawertje*, *en mooie voorstelling*, *en mooie gezig*, *en mooie aap*, *en mooie kleur*. Everything is monotonously *mooi*!

There is no literature in it deserving the name, and it is still awaiting its Chaucer, Shakespere and Byron. But true poetry roots in a vigorous national and intellectual life.

Ladies and Gentlemen,—In concluding this discourse, I feel how little justice I have done to the matter I brought before you. I could say nothing on the Native Languages of South Africa, I could not touch on the influence of Comparative Philology on the Science of Religion, and of its bearings on Ethnology, and the special study this Science claims from us here in South Africa. But I hope that on some other occasion I shall have an opportunity of bringing these subjects before you. Still I am thankful that you have done me the honour of listening to me, and I shall feel amply rewarded if I have succeeded in securing some share of your sympathy for a science which, as I believe, will have a great future here in South Africa.



PROCEEDINGS

AT THE

FIFTY-FIFTH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 10TH MAY, 1884.

Rev. Professor H. M. FOOT, B.A., LL.B., in the Chair.

CAPE TOWN :

SAUL SOLOMON & Co., PRINTERS, ST. GEORGE'S STREET.

1884.

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REPORT.

LADIES AND GENTLEMEN,—

The Committee, on assuming office last year, found it necessary to close the Library on Sunday afternoons, because the very scanty attendance of readers showed that the privilege was not appreciated by the public, and the limited funds at the disposal of the Committee did not justify the continuance of any special expenditure for a further trial of the arrangement.

The question, whether the Library can be opened to the public during the week-day evenings, has again occupied the attention of the Committee. A deputation from certain Literary Societies represented to the Committee that the increasing desire of the young men in this city to extend their knowledge, particularly of scientific subjects, could best be encouraged by making the Library available for study during the evenings, and desired to know what difficulties were to be met, with a view of securing to the public this extension of the hours of opening throughout the week.

From year to year successive Committees have dealt with this question, and the main difficulty is still, the cost of lighting and of additional superintendence.

From estimates laid before the Committee it appears

that the total cost of carrying out the proposal would be at least £400 per annum.

As the Library funds are inadequate to meet even a portion of such additional expenditure, the Committee suggested to the deputation to ascertain whether the Literary Societies would undertake to raise the amount. The matter meanwhile remains in abeyance.

The accession of books to the Library during the past year has been as follows:—

Miscellaneous Theology	...	...	4 Vols.
Political Economy, Government, &c.	24	„	
Sciences and the Arts	...	...	32 „
Voyages and Travels...	...	...	48 „
History	...	...	36 „
Biography	...	...	47 „
Belles Lettres	...	...	41 „
Novels	...	...	65 „
Miscellaneous	...	...	9 „

Amongst them will be found a copy of that very rare and valuable work entitled “Purchas’ Pilgrimages,” in five folio volumes, the gift of William Hiddingh, Esq.; besides several other works presented by the Royal Society, the Royal Zoological Society, the Royal Astronomical Society, the Royal Colonial Institute, the Smithsonian Institution, America; the Colonial Government; Miss G. D. Stewart, Dunblane, Scotland; General De Peyster, U.S. America; Mr. Thomas May, Boston; Professor Van Mansfelt, Messrs. Vorsteman Van Oijen, Holland, John Coutts, W. Marshall, H. Penning, and F. G. Furnival, of London; to all of whom the cordial thanks of the subscribers and the public are due.

The Library Hall, as on former occasions, was placed at the disposal of the Council of the University on Degree Day.

The issue of Books and Periodicals during the past year has been as follows :—

Miscellaneous Theology	...	...	78 Vols.
Political Economy, Government, &c.	139	„	
Science and the Arts	...	...	234 „
Voyages and Travels	...	...	1,174 „
History	...	...	651 „
Biography	...	...	912 „
Belles Lettres	...	...	880 „
Novels	...	...	7,126 „
Reviews and Periodicals	...	...	6,338 „

Comparing this statement with that of last year it will be seen that there has been a steady increase in the issue of books in the different departments of Science and Literature, and a still greater increase in the circulation of Reviews and Periodicals.

During the past year the number of visitors to the Institution was considerably in excess of that of the previous year, amounting to 26,996, giving an average of 96 daily, the largest number on one day being 137, and the smallest 36.

The Committee have had under consideration an application from the Chief Inspector of Public Works, made on behalf of the Colonial Government, for a plot of land in the grounds at the back of the Library Building, for the purpose of erecting there the machinery required for lighting, by electricity, the new Houses of Parliament. It was thought desirable to meet as far as possible the wishes of the Government, and the Committee resolved to allow the use of the ground in question, subject to the condition that no nuisance be created, to affect the Library, either by noise or smoke from the engine, and that any building there erected shall be removed if the necessities of the Library require it.

The Committee accepted with regret the resignation

of Dr. Theophilus Hahn, Custodian of the Grey Collection, after a period of nearly three years' service; this appointment was held jointly with that of Colonial Philologist, which office Dr. Hahn relinquished on the 30th November. The Government notified to the Committee that it was not intended to re-appoint a Colonial Philologist, and therefore the Committee have not deemed it necessary to fill up the post of Custodian, but temporary arrangements have been made, under the supervision of the Librarian, for the safety and care of the Collection. They have further to report the completion of the Catalogue of the Books in the Grey Collection, compiled by the late Custodian, which was carried through the press under his supervision after leaving office.

The Subscriptions during the past year, as will be seen from the Treasurer's statement, are a little in excess of those of the previous year. The number of subscribers is 265, being 31 first-class (£3), 29 second-class (£2), and 205 third-class (£1).

The number of Contributions to the Grey Collection during the year amounts to 20 Volumes and Pamphlets, viz.:—Basutoland Records, vols. 1 and 2, presented by the Honourable the Secretary for Native Affairs; Incwadi Yendumiso, presented by the Rev. A. Kropf; The Chronicle of James I., King of Aragon, in 2 vols., written by himself, translated by the late John Forster, Esq., presented by Miss Forster; Kolbe's English-Herero Dictionary, presented by the Author; "Isigidimi Sama Xosa" (A Kafir Journal from May, 1883, up to date), presented by Dr. Theophilus Hahn; Browne's (Dr. John) Pasaglott system of teaching Languages, comprehending the Harmonics, Analysis, Synthesis and Synopsis of the Latin, Spanish, Portuguese, Italian, French, German and English Verbs, presented by Francis H. S. Orpen, Esquire.

ADDRESS.

LADIES AND GENTLEMEN,—

In a country like this, where civilisation and barbarism touch at so many points, the questions which perplex the leading nations of the world are often presented in strange lights. I shall never forget how, twelve years ago, when travelling on the Frontier immediately after my arrival in South Africa, I caught my first glimpse of the noble savage. It was early morning as, through an opening in the bush, I saw a Kafir rise from the veld. He threw his kaross gracefully round his lithe form, and stood erect, tall, proud, as though soil and sunshine were his own—a model for the sculptor. A soft light, from eyes full at once of mystery and calm, stole gently over the sable countenance and gave it still life ; this at last broke into animation when, from between the parting lips, there gleamed a radiance as of orient pearl. Here apparently was a philosopher of nature who had reduced the problem of life to its simplest elements ; a man of few wants and infinite leisure ; a human being in perfect health and without a care. As I called to mind the weary, anxious men I had left behind me, struggling for dear life in the centres of civilisation ; as I thought of the toilers in the mart, the mill and the mine, and the dwellers in the slum, the workhouse and the gaol, I could not help feeling that the apostles of civilisation might still learn something from the barbarians whom they find it their duty to teach.

I did not, however, close my eyes to other aspects of savage life. I was not in danger of adopting the natural-

istic theory of Society, sketched by Montaigne and developed by Rousseau. If so inclined, I should have been soon roused from my dream by the comments on the character of the aborigines which I heard. "These natives will not work ; we must teach them wants," said a Colonist. There spoke the business man of the nineteenth century, according to the formula of Political Economy : "An accumulation of capital is the first step in civilisation, and this accumulation depends mainly on the multiplication of wants. To raise people from barbarism, the first essential is to make them discontented with their position." But what if your civilisation multiplies wants more easily than it satisfies needs ? What if, for the many, well-being is gradually becoming impossible, and bare existence increasingly difficult ? In civilised countries the growing number of artificial wants, especially those arising from vanity, suggests caution. The savage wants but little, no doubt : may it not be equally true that you want too much, too much that is of the wrong sort ; and that, in striving for ever after the reputed means of happiness, you are losing a great deal, if not all, that makes life worth living ?

This theory of want and work has been put to the test of fact, under the modern industrial system, with results which are filling many with dismay and some with despair. The three chief motive forces of civilisation have been described as the love of money, the love of knowledge, and the love of beauty. The danger apprehended is that the first of these, cupidity, will swallow up the others. Little more than a quarter of a century ago Buckle wrote, "After the love of knowledge there is no one passion which has done so much good to mankind as the love of money." At the present moment there are many who feel that there is still some truth in the older saying, "The love of money is the root of all evil." The moralist repeats the poet's reproach of the age—

Plain living and high thinking are no more.

The prophet warns us that we are forsaking philosophy

for the quest of valuable information, amassing facts and missing truth. Scholars complain that breadth and depth of culture are becoming more and more rare, because of the demand for special and technical education. But the artists are the most inconsolable of all. Manufacturers, according to Mr. Ruskin, are not only impotent to create art, but they destroy what seeds of it exist. He seems to think that the only hope for art is a return from the industrial to the military stage. With less of paradox and more of truth, Mr. Morris, no longer "the idle singer of an empty day," but the earnest and active social reformer, points out with trembling the growing tendency of mere mechanical toil to supplant intelligent and imaginative work; and tells with fond regret of the mediæval craftsman who left upon each useful product of his skill those traces of beauty which testify that he took pleasure in the labour of his hands. If it be true that the dust, and smoke, and fume, and refuse of factory and forge, are obscuring the light by which men live, and withering the bloom which makes life beautiful and glad, we are in a bad way indeed. If, further, as we are told with painful iteration, it be true that as wealth increases poverty becomes more general and more intense, we are hastening from bad to worse; and what shall we do in the end thereof?

To discuss all the questions thus suggested is beyond the limits of a brief address. I can lay before you only *a few hints as to the mutual relations of Knowledge and Labour in the Age of Industry.*

The history of labour is almost as important as the history of knowledge. Such is the opinion of a living writer who has studied both. In fact, the history of the one involves the history of the other. We may note, at the outset, that the antagonism between them has not always been so marked as it is alleged to be now. It has not always been the case that the members of Society might

be divided into "those who toil not, neither do they spin," and "those who toil to live, and only live to toil." If we go back to the fountain-head of modern history we find free industry and learning hand in hand. Intellectual and material progress both date from the Renaissance, when the classic literature and art, and the Arabian science, found a refuge in commercial Italy, and renewed their youth. The older civilisations had been based on slavery, even in Athens and Rome. In modern civilisation, the free mind and the free hand are conditions of full life. The fifteenth century is by general consent regarded as the Golden Age of labour in England. It was the first century of *free* labour; for the peasant revolts of the previous century decided the fate of serfdom, at the very time when Chaucer was fixing our language and forming our poetry; when Wyclif was moulding our prose and sowing the seeds of religious reform; and when William of Wykeham was laying anew the foundations of English learning. During the same period we find the same principle illustrated, on the Continent, by the power of the Hanseatic League and the greatness of the Italian Republics. From the beginning of the fourteenth century, no one could bear office in Florence who was not a member of an artisan or a commercial guild. Here, at length, "The Medici surrounded industry with the aureole of genius and art." Their galleys brought home both the wealth of India and the wisdom of Greece; and, while their agents carried trade to every haunt of life in Europe, they took back, from every accessible monastery, manuscripts, long-neglected as useless, but now more precious than gold. "Thus the Academy of Plato was revived in the gardens of Florence." These were merchant-princes, it may be said. True, but they were the first men of business, in the modern sense; they obtained their influence as leaders in an industrial republic; and they formed a bond between free labour and culture such as the world had never known before, and has never rivalled since.

If the name of the Medici links industry especially with *learning and art*, the name Bacon welds it with *science*. The Renaissance intervened between Roger Bacon, the Wyclif, and Francis Bacon, the Luther, of the Scientific Reformation. Printing, the compass, and gunpowder had been invented or discovered, and they were to be followed soon by the telescope and the microscope. A new conception of man, of the earth, of the universe, had arisen. The old system of slavery had passed away ; and free intelligence and free industry combined were giving a new meaning to the word liberty. The Religious Reformation had shown that there were limits to the exercise of ecclesiastical authority ; and the rise of the Dutch Republic had proved that a people who by their toil had made their country as well as its prosperity, were, small as that country was, more than a match for the gigantic military tyranny of Spain. Both Roger and Francis Bacon were eminently practical ; and if Roger Bacon failed, because he was before his age, and Francis Bacon did not succeed as a discoverer, because he clung to some of the forms of the past, and was entangled in the intrigues of a corrupt court, and the meshes of an ignoble policy,—both were thoroughly modern in spirit ; and Francis Bacon has given the text, of which all subsequent scientific and industrial progress has been the commentary. The well-known text is,—knowledge is power, which, being interpreted, means that human power is limited by human intelligence, but that human intelligence can direct and utilise the operations of natural forces which it cannot create. Here is a union of science and industry which nothing can sever. Man may become the Master of Nature by discovering and obeying her laws.

Francis Bacon laid the philosophical basis of industry ; but it was reserved for another, in the following century, to reduce its laws to system, and to become the founder of a new science, and of a new branch of literature. False theories as to the power of legislation with regard to labour and commerce still hampered industry, as they do, in some

cases, even at the present day. Adam Smith was the first to advocate, methodically, the removal of restraints on labour, and to formulate the principles of free-trade. I must ask those who regard Political Economy as the dismal science, to bear with me for a few moments, while I venture to take the name of Adam Smith, not so much as a sign of the dependence of labour on intelligence, as of the necessary connection between labour and a still more important phase of perfect culture, viz. : *social duty, morality*. I am afraid that in the whirl of the race for riches most of the opponents of Political Economy, like many of its apologists, have lost sight of the fact that the author of *The Wealth of Nations* is also the author of *The Theory of Moral Sentiments*, and that these works are complimentary to each other. If the one takes as its fundamental assumption the principle of self-interest, the other is based exclusively on the principle of sympathy. Owing to the complexity of the subjects, and the exigencies of the deductive method, each is worked out independently of the other, with a view to their ultimate synthesis. The analytical device by which they are necessarily kept separate in discussion, has no exact counterpart in the region of fact ; each explains but one-half of life, and that imperfectly ; each is professedly only a hemisphere of truth, and they must be combined if we would see the perfect orb. Unless both are kept in view, we shall ignore essential facts, and miss the true method of solving the social problem and realising the golden rule. I do not assert that Adam Smith developed all this, but that it is involved in the very mode of his investigations. Nor do I contend that there have not been Philistines among the political economists ; but I do maintain that the indiscriminate abuse of them is unjust and absurd. Grant even that they have only traced scientifically the course of the great disease of modern Society, that they are the pathologists of industry, even so, they have prepared the way for remedies which they have not found. And among them have been men filled with sympathy for the sufferings they have disclosed, and fired with the desire

to remove or alleviate them. I need only mention, as worthy successors of Adam Smith, such men as Senior, Cobden, Bastiat, John Mill, Jevons, Fawcett, and Thorold Rogers. It is to men like these we must look for help, amid the evils which all deplore ; or, moral diatribes against them, and benevolent lamentations over their so-called victims, will prove to be, what we have been taught by one of the protesters to call,—windbag. We hail the prophet with his fervid intuition ; we honour, too, the calm and patient investigator of fact and law. And is it not a fact that the moralist as well as the merchant looks for some advantage from his transactions, when he goes into the market ? Is it not a law that traffic, fairly and wisely conducted, benefits both contracting parties, and that each is right in expecting profit from the exchange of his commodities ? Is it not true that, with all its drawbacks, open competition is better than monopoly ? All business should be just ; but even Mr. Ruskin has not been able to show that it is practicable to conduct it on purely benevolent principles in a world like ours. It must not be supposed, therefore, that selfishness is the whole of human nature, and that trade is the whole of life. The industrial struggle for existence, in market or manufactory, is not the effort to destroy, as on the field of battle. Because “business is business,” it does not follow that the merchant may cheat his neighbour, as the soldier shoots the enemy of his country. The intelligent and just pursuit of self-interest is compatible with sympathy and benevolence, though we may not always rise to the height of loving our neighbour better than ourselves. That iniquity and cruelty are perpetrated in the name of business, is not the fault of the Political Economists, but of the men who listen to them when they discourse on *The Wealth of Nations*, but turn a deaf or dubious ear to their *Theory of Moral Sentiments*, charm they never so wisely.

Nineteen eventful years passed between the publication of Adam Smith's two great works. *The Theory of Moral*

Sentiments was issued in 1757, during the Seven Years War; *The Wealth of Nations* appeared in 1776, the year of the Declaration of American Independence. In the interval, the supremacy of the English race was practically established in India and North America; and the foundations were laid of the most extensive commerce that has ever existed. If the vices of a mercantile oligarchy, in the East, left an indelible stain on commerce, the power of an industrial democracy, in the West, determined for Englishmen, once and for ever, the relations between labour and its fruits on the one hand, and law and liberty on the other. In the memorable words of Chatham, three millions of people would not submit to be slaves. When Adam Smith died in 1790, the tragedy of the French Revolution was just opening—a tragedy which, with all its horrors and excesses, gave this moral to the world:—that one section of Society cannot live on indefinitely, and with impunity, at the expense of another; that privilege, earned or unearned, involves duties which it is criminal to neglect; and that, without charity, which is the bond of social perfection, civilisation falls back into chaos. At the same time, a quieter process of change was going on, which perhaps has been equally far-reaching and fruitful in results. The union of Science and Industry was no longer theory merely, it was fact. The human hand, the most effective instrument ever constructed, and the human mind, its conscious guide, had made man, not only the minister and interpreter of Nature, as Bacon saw him, but to a great extent the master of Nature, as Bacon foresaw him. The steam-engine became the drudge of civilisation; mechanical inventions in quick succession multiplied the powers of production; natural forces, which had been unknown, or known only to be feared, were subdued; and the constant application of science to the industrial arts created a new world in the midst of the old. These changes were so rapid that workmen often suffered; yet the long war which ushered in this century, and the vicissitudes which ensued,

ruffled but could not stay the stream of tendency. The dawn of new life brought new imaginative power ; and England's most ideal poet glorified the time-spirit, as he sang a new song to the old refrain,—

Many the things that mighty be,
But nought is mightier than man.

All things confess his strength. Through the cold mass
Of marble and of colour his dreams pass,—
Bright threads whence mothers weave the robes their children wear;
Language is a perpetual Orphic song
Which rules with Daedal harmony a throng
Of thoughts and forms which else senseless and shapeless were.
The lightning is his slave ; heaven's utmost deep
Gives up her stars, and like a flock of sheep
They pass before his eye, are numbered, and roll on.
The tempest is his steed ; he strides the air,
And the abyss shouts from her depth laid bare,
Heaven, hast thou secrets ? Man unveils me ; I have none.

Social melioration followed. One wrong after another was swept away. The amendment of the Combination Acts relieved labour from oppression ; and the passing of the Factory Acts secured it against cruelty. Religious disabilities were removed ; the Reform Bill was carried ; negro-slavery was abolished throughout the British Empire ; the Corn-laws and the Navigation-laws were repealed. With a few years of Free Trade, the workhouse would be empty, and the arts of peace would bring prosperity for all. The age of gold was to be the Golden Age. The apotheosis of Industry, and the millenium of Peace and Plenty, were to date from the Great Exhibition of 1851.

Bliss was it in that dawn to be alive,
But to be young was very Heaven !

I was then a little child, just old enough to hear something of the fairy tales of science ; and I could weep when I look round and see the world as it is to-day.

Whither is fled the visionary gleam ?
Where is it now the glory and the dream ?

The child could not know what the man gradually learns,

that every blessing in this world has its price ; that all progress brings new problems ; that even " pleasure's sunshine casts its shadow pain." There were men who felt this at the time, but the majority were carried away by hopes doomed to swift disappointment, and they became sadder and wiser in the school of experience. The day-dream of our age has been wealth, and its nightmare poverty ; if the curse of ancient civilisation was slavery, the canker of modern civilisation is pauperism. Since 1851 the growth and accumulation of wealth in England have been unprecedented. The sum of annual assessed income has more than doubled, while population has advanced little more than twenty per cent. ; and yet we hear that it is harder than ever to make a living. Labour-saving machinery has brought an increase of work, and facilities of intercourse an increase of worry. We have invented the telephone, the spectroscope, and the breech-loader ; we have nearly perfected the sewing machine, the logical machine, and the infernal machine ; we have gone so far in the study of the knowable that we are now taking lessons in the unknowable ; and yet " there's something rotten in the State." People still die for want of food, and perish for lack of knowledge. What means this " Horrible Cry " which startles the air, amid the luxury and opulence of our great cities ? What means this rumbling as of earthquake beneath the thin social crust, already burst by one terrific eruption from that volcano of civilisation—Paris ? What means this International, with its various branches, under different names in different countries, which is sounding the tocsin of the war of classes before the war of races is past ? Surely (1) there must be some defect in our social organisation,—or (2) men are trusting to external conditions of welfare for results which depend mainly on conduct, and for results which cannot be effected without a change in human nature and in the laws of human existence. Possibly both.

And now having reached this Sphinx-riddle of Socialism, which confronts civilisation with the fearful alternative,—

Solve or Dissolve,—I may premise that, bad as the times are, I do not believe in the prophets who prophesy backwards, and say that the former days were better than these. Since the idea of humanity has been added to the idea of nationality, no century has passed in which Society has not appeared to thoughtful men to be on the brink of ruin. The sixteenth century, according to Erasmus, was *Fæx temporum*, the dregs of time, the refuse of the ages ; the seventeenth century, according to Bossuet, was “a bad and paltry age ;” and the eighteenth century, according to Rousseau, was, “This great rottenness amidst which we live.” Evils, now detected and denounced, were once unnoticed and unchecked ; sorrows, now treated with tenderness, were once regarded with indifference ; nay, sufferings, which we alleviate, were once wilfully aggravated and multiplied. The frenzied and brutal delight formerly taken in the infliction of pain, and in the butchery of men, apart from war, would be incredible were not the page of history red with blood ; and this, under the sanction of amusement, custom, policy, law, and so-called religion. The progress of Christian civilisation has not recognised, in vain, the sacredness of life, the right of personal freedom, equality before the law, freedom of labour and of trade, liberty of conscience, of thought, of speech, of the press, religious equality, equality of political rights. And if it has not secured equality of social condition, it is because it cannot do the impossible, for no civilisation can transcend the laws without which it would cease to be.

I say civilisation has not secured social equality, and it never can. So long as the conditions of life on the earth vary, and so long as human beings vary, in health, and strength, and ability, and thrift, and temperament, and training, and taste, and character, so long “some must be greater than the rest,—more rich, more wise.” This, however, does not justify the perpetuation of proved social wrong. As the structure of Society changes, its institutions must be re-adjusted, and if prudence and sympathy fail now to

counteract the evils of reckless competition, retribution will inevitably come. For Society is itself an Institution as well as an organism; and it is subject, within wide limits, to the intelligent control of its members. The units of a physical organism exist only for the good of the whole; a social organism exists only for the good of its members. This is the lesson of the *Industrial stage* as distinct from the *Military stage*, in which the individual was supposed to exist only for the benefit of the State. The Sociologists hint that a new type of Society may be ultimately developed, in which "the belief that life is for work" will give place to "the belief that work is for life." Be that as it may, we are now face to face with this practical difficulty: if any given Society ceases to justify its existence by benefiting all its members, those who suffer will sooner or later assert themselves, and revolution in some form will ensue.

Is such a revolution imminent? We are assured by many that it is. Social agitators are teaching the toilers of the world that they have been unjustly deprived of the good things of nature and civilisation. One of the cardinal dogmas of Socialism is,—“All wealth is due to labour, therefore to labour all wealth is due.” Without dwelling on the functions of capital, I may point out that the sketch I have already given indicates that wealth is not due to labour only, but to labour directed by intelligence, and controlled by morality. The want of these last elements is one explanation of the fact that there is so much labour in vain. Another cardinal position of Socialism is this,—“Under the existing system, the tendency of progress is to make the rich constantly richer, and the poor poorer.” A conclusive refutation of this statement, as far as England is concerned, during the years of her greatest commercial activity, is furnished by a series of powerful articles in late numbers of the *Quarterly Review*. I regret that it is too long for my limits, even in summary; but, as the articles, which have been attributed to Mr. Mallock, are about to be published separately, they will soon be easily accessible. The most

complete examination of the reward of labour will be found in Professor Rogers' carefully-prepared treatise, entitled *Six Centuries of Work and Wages*, just published. I am glad to say that the book is already in the Library, though it arrived too late for me to avail myself of its store of facts and principles as much as I should have been glad to do in preparing this address. He considers that artisans, but not agricultural labourers, are recovering, and in many cases have regained, the relative rate of wages of the fifteenth century—the highest during the period of which he writes. There remains, however, the question whether labour has had its due share in the social distribution; and this seems to me to call for the most grave and patient consideration, for it is a question which cannot be shelved, and ought not to be, if it could.

Passing over the anarchic Socialism of Bakunin, in Russia, and the organic Socialism of Karl Marx and Lassalle, in Germany, we are bound to note the character and prospects of the modified State Socialism, which has recently been advocated in England by the American apostle, Mr. Henry George. To the scandal of Mr. Hyndman, who is the English interpreter of the International, Mr. George is content to leave capital alone for the present; all he asks for is the universal confiscation of rent to the State. Not the capitalists and the middle-men, not the speculators and promoters, not even the idle and the profligate, but the landowners, are, according to him, sinners above all men. "Private ownership of land," he says, "is the nether mill-stone. Material progress is the upper mill-stone. Between them, with an increasing pressure, the working classes are being ground. . . . We must make land common property." It is perhaps hardly surprising, notwithstanding the accent of conviction, the appearance of logic, the fervour of rhetoric, and the assumption of high moral tone, with which this polity of theft is put forward, that some Englishmen, who with all their faults have not quite lost a sense of national honour and personal honesty, should

call Mr. George a charlatan. How any man in his right mind can imagine that this mere shifting of accounts, this simple change of landlords, this "new way of paying old rents," is ultimately to benefit anybody,—this enquiry has the air of the conundrum, of which a humorous compatriot of Mr. George used to say, "I give it up." The most complex problem ever presented to the human mind is not to be solved by dealing in this summary fashion with one of its numerous factors. Mr. George would do well to consult another fellow countryman, Mr. Lester F. Ward, who wishes to "concentrate energies for the present on the better distribution of knowledge, because inequalities of capital and labour depend, in the last analysis, on inequalities of intelligence." He might then weigh some of the other conditions on which perhaps it is still more dependent. Society is not to be regenerated by the wave of an enchanter's wand, though it come from San Francisco, any more than all the ills that flesh is heir to are to be cured by the apple of Samarcand. And Englishmen have the common sense as well as the moral sense to see this. Against the sneer that they are not a logical people may be set the fact that they are a practical people. They are not impervious to an idea ; but they know when to drop it : and after the experience of a thousand years, during which they have developed a Constitution, just, and free, and great enough, to be the envy of the world, they may be credited with at least some discernment as to what is possible and right in public actions.

It is a coincidence worthy of remark, and not without quaint suggestiveness, that on the very day in January last when Mr. George began his lecturing tour, at St. James's Hall, Mr. Gladstone addressed the farmers of Cheshire, at Hawarden. Mr. George dilated on the transformation-scene that would follow the application of his remedy. His great difficulty was to get rid of the surplus revenue. Amongst other rodomontade he declared that every widow in the land, beginning with the Queen, might receive a

pension of £100 ; every marriageable girl a dowry ; and every man of a certain age an annuity ; and still there would be enough and to spare. Mr. Gladstone on the same day, spoke to his farming friends about jam, and eggs, and the Agricultural Holdings Act. I confess that, as I read the reports in the same paper, I thought Mr. Gladstone was the more statesmanlike and practical social reformer of the two. Did he treat of trivial matters ? One might be forgiven for commemorating it in the sonorous words of Johnson,—“ An elevated genius, employed in little things, appears like the sun, in his evening declination ; he remits his splendour, but retains his magnitude ; and pleases more, though he dazzles less ? ” Here was one mind, at least, free from the idols of the cave, and answering to Bacon’s terse description—*penetrans et capax*,—keen enough for every detail, broad enough for every principle. It is the combination of these qualities which has made Mr. Gladstone — what he is ! Burke has told how so paltry a sum as three-pence, and so insignificant an article as tea, once shook the pillars of a commercial empire that circled the globe. There are other time-honoured pillars of empire besides wealth, viz. : Religion, Justice, and Counsel : and yet Mr. George seems to think that these great pillars may be overthrown for the sake of turning the pillar of Treasure upside-down. If we lost the United States through injustice and stupidity, we shall not, at the instance of an American, rush into ir retrievable ruin, by committing a far more stupendous crime and egregious blunder, under the delusion that good may come.

And yet, though I consider Mr. George’s remedy to be worse than the disease, I would not call him a charlatan. A charlatan is a conscious impostor, but Mr. George believes in himself, and in his message ; and he has a message, too, of a sort, but it is a message to the heart rather than to the head. Moreover he has made his message heard. A scheme almost identical with Mr. George’s was sketched by Mr. Spencer in his *Social Statics* more than

thirty years ago. *Social Statics* is still in its third thousand ; *Poverty and Progress* is said to be far beyond its three hundredth thousand,—a fact with a meaning, read it how you will. Mr. George's passionate feeling has run away with his judgment, and warped his conscience ; but he has told anew how

Man's inhumanity to man
Makes countless thousands mourn.

Put down the full proportion of misery, due to inevitable causes, and to the vice, and improvidence, and ignorance, of the sufferers—there still remains an appalling residuum, due to the greed for gold which destroys the sense of social duty. He has brought this truth home. According to his light he has tried to give glad tidings to the poor. Let those who regard it as mocking light, and who have truer light, share his spirit of enthusiasm and sincerity, and do better. I believe they will. Nay, many are doing so now, as some have been doing long. You would not thank me if I were to enumerate the thousand and one new claims on sympathy which are the outcome of our industrial system ; or the nine hundred and ninety-nine new methods in which efforts are made to meet them. Are not these things recorded in every paper, and magazine, and in books innumerable ? But all schemes of social reform will fail, so long and so far as each man falls short in his duty to himself and his neighbour. For the fulfilment of these duties he will have to reduce to practice some *Theory of Moral Sentiments*, as well as the principles of *The Wealth of Nations*. If this is too high for any one, let him look for a simple guide to duty, and he will not have far to go. In fact he may stand still, look in his own heart, and like genius, find what he seeks. It is not for me to speak with authority from this chair ; but I may be allowed to recommend the following counsels of perfection, from a source to which no one will take exception. They are older than Adam Smith and the Industrial Age ; but they are words as fitly spoken now as ever:—" Nothing is meaner than the love of pleasure,

the love of gain, and insolence ; nothing nobler than greatness of soul, and gentleness, and the love of man, and doing good." So taught one, the story of whose life is given in his epitaph,—“I was Epictetus, a slave, and maimed in body, and a beggar for poverty, and dear to the immortals.” He lived at Rome in the reign of Nero—a name not dear either to gods or men. There is, however, one Emperor, in the dark roll of those who follow, whose light blends for ever with that of Epictetus—Marcus Aurelius. The slave and the master of the world : this double-star shines as one, and dwells apart, as the shadows of night are gathering around the splendour that was Rome. It is not the Art of Rising in Life but the Virtue of Raising Life that we need to cultivate most. There are worse evils than work—laziness, for example ; there are worse evils than poverty, for instance,—covetousness ; there are worse evils than the sorrows which come upon us, namely—those which we bring upon ourselves and others. There is no greater delusion than the notion that if we were all rich less work would be necessary. Speaking broadly, men, somewhere and somehow, must get out of the earth by labour enough food every year to support the population of the globe for a year ; and those who do not directly produce food must furnish an equivalent in some form. I think this will give most of us a fair day’s work, six days a week. If we could annex a golden star, and coin it, and distribute £10,000 a head all round, *à la* Mr. George, we should not be any better off. If we all had one purse it would soon be empty, and there would be just as many mouths to fill. The law of life is work ; and, if the sane and strong object to this condition, they should look out for another, and, let us hope, a better world. In case of failure they might resolve to assist in making the best of this ; their quest of a better might then, in due season, be crowned with success. Toil is not confined to those who labour with their hands ; nor is the monotony of toil. Most honest men find some of their work difficult, and much of it wearisome. The man

to be pitied is the man who, for want of guiding mind or principle, attempts or pretends to do that for which he is unfit. In the development of modern Society, rich sinecures for the idle and incapable are gradually disappearing. Soon there will be only a few "survivals," and some day it will be thought better to be a skilled workman than a gilded youth, good for nothing—more honourable to earn one's own living than to live on the earnings of other people. Whatever we are fitted to do, we shall do well; what we do well, we are bound to take pleasure in; and "the labour we delight in physics pain." And are there not times in the history of us all, when the shadows of mystery and death are round about us, when to all the consolations of religion, friendship, literature, philosophy, science, art and nature, we find it necessary to add the final blessing of sheer hard work? "Two men I honour," says Carlyle, "and no third. First the toil-worn craftsman, that with earth-made implement, laboriously conquers the earth and makes her man's . . . Toil on: *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread. A second man I honour, and still more highly: him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. . . . It is not because of his toils that I lament for the poor: we must all toil or steal (howsoever we name our stealing), which is worse." But "that there should one man die ignorant, who had capacity for knowledge, this I call a tragedy." In truth this is the tragedy of real life, which ought to purify the heart by pity and terror. There is no niche for "the third man" in Carlyle's House of Fame. His presence in the world is the chief cause of Socialism.

I have given my first impression of the Kafir, on my arrival in this country. May I be allowed to add my first impression of the Englishman, when, after nine years of absence, I returned to the well-loved scenes of earlier life. What amazed me, everywhere, was the patience of the multitude, and their willingness to work. I thought, surely

these are the people to solve the social problem, if it is to be solved. Splendour and squalor, wealth and want, were to be seen, it is true, side by side : but there was no revolution in the air. The Englishman does not rebel from love of attack. He may, as Professor Rogers says, like Jonathan in the day of battle, taste the wild honey and find his eyes enlightened ; but he will not fly upon the spoil. He does not believe in dynamite as the force by which Society is to be created anew. The workman, knowing himself, at last, to be free and able to devise and adopt modes of labour-partnership, co-operation and mutual help, believes that time and the national will are on his side ; and that the course of things is tending, by peaceful and practical means, towards the goal which Mr. George vainly thinks can be reached at a bound, viz. : not equality in wealth, not equality in position, but equality in opportunity : and, strengthened by this conviction, he is content to labour and to wait. One of the best of Plato's suggestions for his ideal Republic is the exclusion of poverty and wealth. Unfortunately he does not tell us how to effect this in existing Societies, so that we are the better, only in idea. Happily, in England, there is a large intermediate class, where all social extremes meet and are conciliated if not reconciled. With all its faults, the middle class is not, as Mr. George contends, the wedge which is riving Society asunder, but the *plexus*, by which the unity of national life and the solidarity of Society are secured. The calm words of one who understands both the people and the laws of England express, I believe, the *sense* of the nation :—"We may be permitted to trust that the progress of English laws and society will be, as it has been, in a steady course of national reform ; that men of power and wisdom may be with us in time of need, in the future as they have been in the past ; and that the terrible fascination of revolution may remain, as it yet is, alien and impotent among the people. With this confidence,—

What though the radiance which was once so bright
Be now for ever taken from my sight . . .

We will grieve not, rather find
 Strength in what remains behind ;
 In the primal *sympathy*,
 Which having been must ever be,
 In the soothing thoughts that spring
 Out of human suffering . . .
 . . . Truths that wake
 To perish never ;
 Which neither listlessness, nor mad endeavour,
 Nor Man nor Boy,
 Nor all that is at enmity with joy,
 Can utterly abolish or destroy.

If I am now asked why I should vex a South African audience with the discussion of a subject which some may regard as inappropriate, I reply that it is the question of the time ; and that, notwithstanding the difference of our social condition, it is as pertinent and practical here as anywhere. Our present commercial depression may be cited as a proof. We are part of the greater organisation, humanity, and nothing human should be deemed foreign. Nor can we sever ourselves from the troubles, any more than from the triumphs of the civilised world : neither duty nor policy will allow it. It is the duty of every man, who can, to weigh these questions ; for only as they are taken to heart, and kept in mind, shall we approach their solution. Policy forbids that we should neglect the experience of older communities, if we are to build up a noble nation here. Our chief difficulty, at present, is not difference of class but distinction of race. The bulk of our white population consists of two branches of one stock. We need not be ashamed of the separate history of our fathers, or of their common origin. There is much that is essential and best, in which we resemble each other ; there is much that is important and good, in which we differ, but the divergent qualities are complementary not antagonistic. The Englishman here represents that restless and resistless energy, without which we shall never become great ; the Dutchman represents, I will not say that "masterly inactivity," but what Wordsworth calls that "wise passiveness," without

which we shall never become stable. The Englishman, in South Africa, betrays too much the tendency to wear out or "clear out;" the Dutchman is too prone to stagnate, and to allow the cake of custom to become thick and hard. The conclusion is obvious; we cannot do without each other. The principle of *sympathy* here reaches its climax, and the result is inevitable: we must marry each other. (Interpret it how you will.) We must feel, and as Browning says, "know ourselves into one." This perhaps is not exactly the Afrikaner Bond; but it is the only Bond of South Africa. Let the banns be called forthwith; and I, for one, have no fear as to the issue. What therefore God hath joined together, let not man put asunder.

Further. We have seen that the immediate fruit of labour depends on the intelligence by which it is directed, and its ultimate worth on the moral principles by which it is controlled. Hence arises the vital importance of education. There are other considerations also which enhance that importance. The results of modern investigation, and the hypotheses of modern speculation, are immediately and widely diffused. They seem to have a special fascination for the ignorant, who often adopt them in their crudest form, and apply them with the worst effects, like children playing with edge-tools and fire-arms. You cannot prevent the diffusion of theory, however wild, any more than you can stay the proclamation of fact, however stern. You must train men to distinguish between the two, and to bring their own intelligence to bear on both. The three R's are necessary; but they are not education: they are but means of education, and not the only ones. What you want is that training of common sense, and of moral sense, which will fit a man to be a wise, good and useful citizen, in any position, from the highest to the lowest, for which his abilities fit him. View our Colonial life from what point you may, the inference is the same. Nature has been niggard to us in some respects, but she has been bountiful in others. We have grand forms of natural

beauty, and marvellous sources of fruitfulness, yet the shadow of barbarism lingers still : we lack the charm, the flower of civilisation. If this country is to be the fit home of a great people, we must develop not only our material but our mental resources ; we must look not only to the cultivation of the fields but to the culture of men. Let us then deal wisely and generously with education, in all its branches and stages, from the Kraal-school at the bottom to the University at the top—to use a phrase now proverbial. While we are striving to make our training more thorough, let us also endeavour to make our System of Education more flexible, so that our wide and numerous diversities of want and claim may be met according to principle, and not evaded or smothered by routine. Let us deal in the same spirit with our schools of art and music, which need the tender care that is the right of infant years ; and with our Libraries and Museums, here and throughout the Colony. Shakspeare and the Bible, Stanley tells us, were almost his only links with civilisation and the growing thought of men, when he was buried in the central gloom of this Dark Continent. The greatest achievement of the Age of Industry is that union of mind and hand, of knowledge and labour, of soul and body, the printed page. A good book is a great work. If it is true anywhere, it is true in South Africa, that Literature is University, Parliament and Church.

Our local atmosphere has long been heavy with rumours of retrenchment, and our treasury is low. May I presume to ask our legislators to bear in mind what our forefathers and others have done in analogous circumstances ? We have had epidemic disease, followed by stagnation of trade. In the middle of the fourteenth century, when the population of Florence had been thinned, and her trade scattered by the ravages of the Black Death, the permanent basis of her illustrious University was laid. And Villani expressly records that the Seignory endowed it, from the public funds, in consequence of the commercial depression,

and with a view to the revival of prosperity. It was towards the end of the same century, after England had been more than decimated by repeated visitations of the Plague; when she was exhausted by the great war with France, in which she had lost all she had won; when her merchant vessels were swept from the narrow seas by Spain; and her trade was crippled if not destroyed—it was then that William of Wykeham founded his famous Colleges at Oxford and Winchester. In the sixteenth century, after the long and heroic defence of Leyden, the people of Holland and Zeeland determined to commemorate by a monument, more lasting than metal or marble, the patriotism of its citizens; and thus the University of Leyden was established and endowed, in what Motley calls “the very darkest period” of the struggle for Independence. Need I add that history is philosophy teaching by examples? Knowledge is power.

Knowledge is power; but it is not physical force. The subject which we have been considering has bearings on our local life; but it has close relations, also, to questions wider than itself,—questions affecting the nature and the destiny of man. The history of knowledge and labour shows that intelligence may direct and utilise the forces of Nature, but that it cannot create or destroy them. Even the force of the body, that responds directly to will, has limits which the strongest intellect cannot extend. Thus, finally, Socialism is merged in the deepest question of current philosophy. The human mind cannot produce or become physical force; can physical force produce or become mind? Man cannot create matter: can matter evolve man? When the jubilee meeting of German Naturalists was held at Munich, in 1877, Virchow, the veteran savant of Berlin, caused some surprise by hinting that there was danger of an alliance between evolution and Socialism. In my judgment, he indicated a profound truth. The use of the word evolution is perplexingly vague and variable. As it is supposed to explain everything,

so in turn it is made to mean anything. The ablest English exponents of the theory exercise the utmost caution in treating of its ultimate assumptions. They are careful not to dogmatise, being content for the present to accept, as a "scientific belief" awaiting verification, what others, more logical or less wise, do not hesitate to teach as an established truth, viz.:—that life and mind are developed from inorganic matter and its forces only. This doctrine appears to me to find its natural analogue in the Socialist dogma that all wealth is produced by labour, and belongs to labour only. Each of them has a fatal resemblance to an old maxim which is in fact the simplest expression of both—a maxim which, as commonly received, has been a fertile cause of moral paralysis and social anarchy—the maxim that *Might is Right*. May we not trace a parallel in the rash attempt which is sometimes made to forecast, on evolution principles, the future of the various races of South Africa, and in the conception of *our right* which seems to go with it, naturally, frequently, but I am glad to say, not invariably? Is this conception likely to make us more keenly sensitive as to the rights of others, or to raise and purify our own moral nature? Let facts speak for themselves.

I am not afraid of the elegant taunt, that if I decline to adopt the evolution hypothesis, I am shut up to "the carpenter-theory." Logically, this statement of alternatives is false, for it is not exhaustive. Moreover I am not obliged to accept any hypothesis. Like the English workman, I may prefer to labour and to wait; or, like the man of science, I, too, may reserve to myself the liberty of philosophic faith. One thing, at all events, I shall not do. I shall not adopt the theory, whatever be its name, which assigns no place to mind in the chain of cause and effect. According to this theory, mind is only an accident of certain forms of matter, in certain conditions. Consciousness does not determine even the action which we call voluntary; it is simply a collateral result of the working of physical forces, which would continue their operations, in exactly the same way,

if feeling were absent ; it is the mere puffing of the engine which has no effect whatever upon its motion—noise and nothing more. Man, therefore, is a conscious automaton who will not work on the silent system. In this century of machines, having discovered the mechanism of the cosmos, the mechanism of society, the mechanism of life, our final discovery—or shall I call it invention?—is that man himself is a machine ! No wonder that pessimism and the doctrine of Nirvâna have been revived. I like to know the mechanism of things as well as anyone. I like even more to know the heart of a matter, and, above all, of a person. It is possible to have too much machinery, or, at any rate, to over-estimate its intrinsic worth. If, in this Age of Industry, men are prone to confound wealth with happiness, they are also liable to mistake a knowledge of the physical conditions under which mind is manifested, for a knowledge of mind itself. This is to be acquired only by “the greeting of the spirit.” The physiologist, who lays bare the delicate and complex structure of a living organism, may learn something of the outside of life ; but, meanwhile, the life itself eludes his scalpel ; its mystery is unexplained ; and there remains on the dissecting-slab only carrion for the grave. The anarchist, who reduces Society to chaos, may grasp at riches ; but the blessedness of being will rise beyond his reach, and the very gold will turn to dross, at the touch of hands that are stained with blood. The theorist, who reduces all things to matter and force, may discover something of the body of Nature, and yet lose the Spirit, without whom all that remains is dust and ashes.

All the labour and all the machinery in the world, and all the force and all the matter in the universe, are nothing, without Mind. The standing proof of God is man.

PROCEEDINGS

AT THE

FIFTY-SIXTH ANNIVERSARY MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library,

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 9TH MAY, 1885.

Rev. F. C. KOLBE, D.D., in the Chair.

CAPE TOWN :

SAUL SOLOMON & CO., PRINTERS, ST. GEORGE'S STREET
1885.

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Librarian and Secretary :

F. MASKEW, Esq.

REPORT.

LADIES AND GENTLEMEN,—

In submitting their statement of last year's proceedings of this institution the Committee have to report that there has been a slight decrease in the amount of subscriptions received during the year. This is attributable mainly, it is presumed, to the low state of trade generally, and to the commercial crisis through which the Colony has been passing.

The accession of books to the Library during the year has been as follows :—

	Vols.
Miscellaneous Theology	5
Political Economy, Government, &c.	24
Science and the Arts	47
Voyages and Travels	50
History	21
Biography... ..	45
Belles Lettres	81
Novels	142
Miscellaneous	10

Amongst them will be found several valuable works presented by the Royal Society, the Royal Zoological Society, the Royal Astronomical Society, the Royal Colonial Institute, the Smithsonian Institution (America), the New Zealand Institute, the Birmingham Philosophical Society, the Secretary of State for the Colonies, the Comptroller of the Stationers' Office,

London, Sir Rawson W. Rawson, Miss Julia Lloyd, Messrs. O'Neill, C. J. Cooper, and J. G. Gamble, to all of whom the thanks of the subscribers and public are due.

The Committee have also to report that Her Majesty the Queen, through His Excellency the Governor, has graciously presented to the Library a copy of her work entitled "More Leaves from the Journal of my Life in the Highlands, from 1862 to 1882," and bearing Her Majesty's signature.

With a view of introducing only those works of fiction which are of high repute and approved by public opinion, the Committee had decided to keep the selection in their own hands; but this matter was, after a fair trial, found to involve too long a delay, the books arriving here several months after publication, when the public interest in them had waned, and therefore, to meet the wish and convenience of the subscribers the Committee lately reverted to the old arrangement by which the selection of novels is, as a rule, left to the London agents, Messrs. Henry S. King & Co. This plan has now been acted upon for the last few months, and appears to give satisfaction.

In the issue of books and periodicals there has been a considerable falling-off during the year as compared with that of the previous one.

The following is a statement of the number of books circulated in the different departments of Science and Literature :—

					Vols.
Miscellaneous Theology	...	...	...	...	54
Political Economy, Government, &c.				...	140
Science and the Arts	...	...	...	...	171
Voyages and Travels	...	...	...	...	1,003
History	...	...	...	...	523
Biography	...	...	...	...	909

	Vols.
Belles Lettres	749
Works of Fiction	8,138
Periodicals and Reviews	5,008

Upon application from the Council of the University, the Library Hall, as on former occasions, was placed at their disposal on Degree Day.

The Committee have to state that the Government, on completion of the Houses of Parliament, made application for the removal thither of the magnificent portrait of Her Majesty the Queen, which had been entrusted to the care of the authorities of this institution for the last twenty-four years, and that the picture was accordingly handed over to the Government.

The number of visitors to the institution during the year, as far as could be registered, amounts to 21,976, being an average of 74 daily, the largest number on one day being 148 and the smallest 25.

It is gratifying to find the Library well attended throughout the day, and highly appreciated by strangers and other numerous visitors, but the Committee regret that they have not ampler means for augmenting the monthly supply of standard works. From time to time considerable additions have been made, chiefly through the generous contributions of the gentleman who is now the Treasurer of the institution. But it is desirable to adopt a plan of filling up year by year the gaps in one or other of the more important departments of literature and science, and to the public of Cape Town, and indeed of the whole Colony, the Committee think they have a right to look for increased support.

There have been no accessions to the Grey Collection during the year, with the exception of a copy of the New Testament in Welsh and English, and the 14th volume of the American Philological Association,

but the Collection has been frequented by numerous visitors and students.

The Treasurer's statement will now be submitted which will show the Income and Expenditure during the past year.

Professor Gill moved and Mr. Mudie seconded the adoption of the report.

Hon. J. X. Merriman : I just wish to say, in regard to one passage in that report, that I protest against the statement that the alteration with regard to the selection of novels has worked at all well. On the contrary I think, by trusting to Henry S. King and Company the selection of the novels, that this library has been deluged with an intolerable amount of rubbish. The worst possible novels that could be selected are sent out here; and instead of this institution raising the tone of literature in Cape Town, I am afraid—if many people do read these novels, and they appear to have a wide circulation—that the tone is lowered by an institution which is presumed to elevate. I think we had better revert to the old plan, and as to the delay of a month or two, people can easily wait that time rather than that we should have a large amount of intolerable rubbish sent out here.

On a motion by Canon Lightfoot, seconded by Mr. Rutherford, a vote of thanks was passed to the retiring Committee, to the Treasurer, and to the auditors of the past year. In moving it Canon Lightfoot remarked that the Committee had done much with very limited means, and he could only express the earnest hope that further funds would be placed at their disposal for securing works which the institution really required.

ADDRESS.

OF all the Arts which go to make up the "sore travail which God hath given to the sons of man to be exercised therewith," none has had so much labour spent on it, and none has been so worthy of labour, as the Art of Thinking. Many evidences of this honourable toil are on the shelves around us, in this which we may call our Art Gallery of mind; and it is this aspect of our mind's work that has inspired me with the subject of my address. I shall speak of Thinking as a Fine Art. The notion is common enough, but I think we have reason to complain of the way in which the notion is grasped and carried into practice. Thinking is always called an Art, but it is not always consistently regarded as such, nor indeed is it often now-a-days cultivated as such,—a very general idea prevailing that it is a kind of instinct, and that to know about other people's thoughts is the same thing as to think,—as if men painted by instinct, or became architects by looking at buildings. How few schools are there like that of St. Augustine, where the lads were daily taught to lay aside their books awhile and think! It is therefore my intention to do what I can towards setting this often ill-grasped notion in a clearer light, and to urge, in so far as I may, its being more commonly acted upon.

It seems to me strange that at the beginning of our books on Logic, books concerned with the laws of

Thinking, we have discussions as to whether Logic is an art or a science. Following the ordinary use of words, this question is perhaps somewhat misleading. Painters painted, and architects built, and then critics came and analysed and made a theory,—but this analysis, this theory, was not itself art. So thinkers thought, and critics analysing made Logic,—but this analysis, this Logic, is not art. I am also surprised when people speak of the promulgation of a new logical method as being the birthspring of new progress in Thought,—as witness the common superstition about Bacon, that he invented Induction, and immediately Science was born. This is against the nature of things. Theory *cannot* give the initial impulse to Art. Let a new school of painters or architects arise (I say a school, for no individual is ever equal to the task) adding native genius to their assimilated inheritance of skill, and at once the theory of painting or of architecture will enlarge its bounds; but there never was, and never will be, an instance of an art theory creating art, critics leading the way, and geniuses bringing up the rear. So let a new school of thinkers arise (again no individual will do), and, gathering up the rich store of past generations, add to it the priceless treasure of original thought, and immediately the theory of logical method will expand,—the logician following the thinker, as a geographer in the train of an Alexander, not to tell him where to go and conquer, but to describe to the world what he has conquered. It is Thinking, then, that is the Art; Logic is only the paper record of it.

And Thinking shows its kinship to the other Arts. They are all bound together by subtle and intimate relations, and Thinking is no exception. It could hardly be otherwise, for both it and they are, in mathematical phrase, *functions* of the same unknown

quantity, called civilization, and may therefore be expressed in terms of one another. Take, for the sake of comparison, any special Art, say Architecture. Such as a nation's Architecture is, such also is its Thought; and *vice versa*. This we may establish by a very simple induction. The Architecture of India is an exact reflex of the thought of India,—grotesque in form, overlaboured in detail, exquisite in workmanship, and yet most of that workmanship wasted over irrelevant ornamentation. So also with Greek Architecture and Thought,—severe and exact, delighting in simplicity and proportion, appealing to the understanding rather than to the feelings; yet, with all its beauty, of the earth earthy; its lines parallel to the earth's surface, and in aspirations heavenward utterly wanting. Take again the Gothic Architecture, and the Scholastic Philosophy, of the middle ages: if thoughts were stones, one might compare the *Summa* of Thomas Aquinas with any of those glorious cathedrals which were building in his time,—the same unity of organized plan, the same rigorous subjection of every detail to that plan, the same infinite array of heaven-pointing arch and pinnacle and spire, the same subdivision of tracery, the same elaborate display of pillared support for every separate moulding, and yet withal the same frequent concealment of the real mode of support for the whole superincumbent structure. And to carry the parallel still further, we may point out how the Gothic style and Scholasticism were liable to the same causes of corruption, and became debased, both of them, as soon as they ceased aiming at the expression of truth and aimed only at ingenuity. Again, what was the Renaissance in both thinking and building? With a few well-restrained exceptions, it was nothing but a bold endeavour to introduce the

genius of a departed paganism into the life of Christianity,—and, unfortunately, it too often largely succeeded. Once more come to modern times. What Architecture have we now? When we are at our best, we are servile copiers of past ages; and the more servile, the better are our buildings. Ordinarily speaking, putting aside the revival still in its infancy, we pick a bit from one style and a bit from another, and add nothing but monstrosities of our own, and part does not harmonize with part, and good workmanship is not held in honour, so that we may characterize the common run of our buildings as being in style a conglomeration of incongruities, and in material, mostly stucco and sham. And our thinking world corresponds pretty closely. There are signs of better things; but, as a rule, our books, journals and papers teem with the same sort of work,—intermingled, incoherent and illogical, pretentious and void. I am aware that I am running somewhat counter to ordinary notions in coupling together Gothic and the Schools; I can only say that the comparison would have been acknowledged, not only in the fourteenth century, but also in the seventeenth. The conceited and shallow thinkers of the Renaissance had the same sneer for both; it was they, Vandals as they were themselves, who gave the name Gothic, meaning it for an insult; it was they, too, who called the schoolmen barbarians. Both sneers were caused by ignorance and incapacity, as sneers generally are. In spite of them, Pointed Architecture has re-asserted its sway, and has transformed its nickname into a title of honour. Signs are already indicating that Scholasticism will do the same, and that hereafter even the “darkness of the Schools” will be preferred to the “enlightenment” of the Renaissance. This, however, is by the way.

Another point in which Thinking shows its kinship to the family of the Fine Arts is in its impulses being incalculable ; it culminates capriciously. You cannot tell when or where the great artist, poet or thinker shall arise. He may burst forth suddenly, like the Buddha, or like Dante, and hold a lonely throne, unheralded and unsucceeded. Or he may come as the greatest of a brilliant band, *primus inter pares*, like Raphael among painters, Shakespeare among dramatists, Aristotle among thinkers. The coy Muse has often to be wooed long and laboriously before she will be won, and may refuse to be won after all. At other times she seems kindly to excess, and is prodigal of her favours. But note, that while the Art is thus capricious, the Theory steadily advances. The theory of sculpture, or of painting, with all technical appliances, was never so complete as at the present day, but where is the man now who could carve us the Apollo Belvidere or the Antinous, or paint us the Madonna di San Sisto or the Last Judgment? So the theory of Thinking, Logic, was never so thoroughly sifted and so ably expounded as at the present day ; but the Art itself is at a fearfully low ebb, and we look around in vain for a Plato, an Augustine, a Bacon or a Kant.

But *quorsum hæc*? Nobody denies that Thinking is an Art. Why state it with such parade? What follows from it that we do not already know? What follows! why, just this: that if these things are so, we should accommodate ourselves to them and voluntarily accept their consequences, which we do not do. It follows, for instance, that, thinking being an Art, not everybody can think, — any more than everybody can draw or build. We can all do that rapid drawing of characters generally called writing, and I suppose we

could all with our umbrellas sketch a small map upon the pavement for an erring wayfarer, but that does not entitle us to say that we can draw. We could all, if pushed to it, devise and construct some kind of hut to dwell in, but that does not make us architects. So we can all go through the ordinary routine of life as rational beings, without therefore having the right to call ourselves thinkers. Now this is just what we cannot reconcile ourselves to. We keep on imagining that we are thinkers, that we have an inherent right to settle all questions in heaven and earth. The most intricate disputes in morals and politics are decided everywhere with a facility and self-sufficiency that would make even Socrates stare. The world has never learnt, seems likely never to learn, Socrates' lesson: it still supposes that, while the common Arts and the Fine Arts are of difficult attainment, the diviner Arts of Thinking correctly and of Living nobly are to come by haphazard or by heaven-born inspiration. And thus it comes to pass that we do not exactly know what it is that Education has to do for us. In this respect we are behind the Greeks, behind even the despised Middle Ages. In their education they had a definite end, and definite means to that end. Their means may not have been the best possible; in fact, the means at our disposal are indefinitely superior; but their education was never aimless, as ours too often is, so that they frequently did more with their little than we with our much. Professor Mahaffy tells us in his interesting book on Old Greek Education that the Greek public was far better educated than we are. "For Greek life afforded proper leisure for thorough intellectual training, and this includes first of all such political training as is strange to almost the whole of Europe; secondly, moral training of so high a kind as to rival at times the

light of revelation ; thirdly, social training to something higher than music and feasting by way of recreation ; and fourthly, artistic training, which, while it did not condescend to bad imitations of great artists, taught the public to understand and to love true and noble ideals."

I am convinced that the true view of education is the artistic view, and not the theoretic: it should be a definite development of faculties, not a mere aimless filling of a capacity ; a training of the whole man to action, and not to dreams. And I am therefore convinced that much of our teaching power is being thrown away. Our examinations show it, and our results show it.

What do our examinations test? Little more, I fear, than the power of cram. Of course the best man can generally cram best, and thus generally gets to the top ; but have his energies in *so* getting to the top been profitably spent? And does not this intellectual cram often go one step further and become intellectual cram? A friend, on whose judgment I greatly rely, wrote to me recently, "If the book-gorging, knowledge-cramming habit of the day does not finally kill all original thinking power, it will be due to some kindly intervention of Providence. Is not our habit of feeding on other men's minds a kind of intellectual cannibalism?" To quote Professor Mahaffy again, "Among the Greeks there were no competitive examinations, except in athletics and music. They never thought of promoting a man for 'dead knowledge,' but for his living grasp of science or of life."

Our results also show it, for we turn out as ready for life a set of youths, not each knowing what he can do best and how best to do it, but all cast in the same

mould, and determined by fashion rather than by fitness. We are somewhat better now than in the days not so long ago, when every boy had to make Latin verses, and every girl play the piano, as the main result of years of education. But even still, many a lad now painfully extracting mathematical roots, or grubbing for Greek ones, would be much more intelligently employed upon real agricultural ones. And it is a thousand pities that some of the arts, for which sometimes gentlemen are fitted as for nothing else, should be regarded as ungentlemanly. I do not see why it is more respectable to pretend to brains which God has not given than to use the manual skill which He has given, and which He alone could give. Much of our teaching power is therefore being thrown away, because we will not recognize the fact that no single art is possible to all; and even those who might learn to think, we are not training to think, because all are supposed to become thinkers without training.

I have already become somewhat discursive; but as all I have said bears more or less convergently upon the main subject, you will not, I hope, confine me within strict logical fetters; nay, I hope you will let me wander a little longer in this by-path; we shall get into the main-road again by-and-bye. I was saying that education should be a development of faculties, a bringing out of the possibilities of our nature,—such a process as George Eliot indicates the need of in *Romola*: “*Romola* had had contact with no mind that could stir the larger possibilities of her nature: they lay folded and crushed like embryonic wings, making no element in her consciousness beyond an occasional vague uneasiness.” A true teacher will, in the tentative process of primary education, discover these embryonic wings, and so develop them as to

enable his pupil thereafter to soar. For this reason primary education is wide, because the question has to be decided, for what art or arts has the scholar a taste. Nor is it only for this reason, but also because we should learn at least a little of every art, if only to appreciate its productions, and thus sweeten our lives with the sense of beauty on every side, and to be able to measure our distance below the masters of it, and thus procure for ourselves a little wholesome humility. While doing this the student will be sure to find that faculty which it would serve him best to cultivate with exclusive care : if his bent be towards the art of music, let him become a musician ; so will he best put forth the powers of his soul : but if it really be towards the art of thinking, then, in God's name, let him go on and learn to think accurately, and diligently, and fearlessly. Nay more, often our other powers slumber until they are aroused by sympathy after we have stirred up that in which we excel most ; whereas, had we neglected it, our intellectual growth would have been stunted for ever. A striking instance of this is the astronomer, Father Perry, whom some of you have seen. When a youth, he entered the Seminary at Douay, and was advised to give up studying for the Church, because they said he had no head. He afterwards entered the Jesuit Order, and they set him to work on his own line, and the result was not only his brilliant success in astronomy, but a fair competence in other studies also,—at one period of his life he taught philosophy with credit. In fact, in this very discovering and developing special faculties lies much of the secret of the wonderful success of the Jesuits as an educational body.

However, I suppose there is very little use in theorizing on education. Education also is an Art,

and, as we saw before, Theory cannot lead the way where Art is concerned. We can but study the great educators and their method, and then go and try to do likewise. I will but say that if the old saying is to hold good, *Cuique in arte sua credendum*, that everyone is an authority in his own art, another saying must also first hold good, *Quisque in arte sua excolendus*; everyone must get a special training in his own art,—be that art shoemaking or sculpture, architecture or thinking.

This brings me back to consider what else follows from the fact that Thinking is an Art. We have seen the negative consequence that it is not given to everyone to be a thinker, and we had already begun to consider the positive consequence that, therefore, thinking must be taught. But how? Well, how do we teach the other arts? If I want to learn music, I go to one who knows music; I learn the elements; I practise diligently; I do not venture to strike out a style of my own, I simply do as I am told; afterwards I begin to have more power; I take hints from other masters; I develop a character for myself, and can thenceforward teach others. And I do this even if I am a great genius. Raphael learnt from Perugino. His early pictures are painted in simple obedience to his master's style. Later on he gave full play to originality; but do you think Raphael would ever have ended in perfection if he had not begun in obedience? So with all the other arts. Ruskin, in his *Seven Lamps*, tells us that the Lamp of Obedience is the "crowning grace" of Architecture. So also should it be with thinking. It should be, but it is not. Students now do not so much learn as criticize; they are taught to criticize from the commencement. When I went to University College,

London, my professor began by criticizing the text-book: then he pulled all the big philosophers to pieces for us, and called himself an eclectic. Of course we lads soon picked up the trick, and then pulled him to pieces. But just think of this from the point of view of Art. Jack Robinson, an undergraduate, laughs at Kant as a transcendental old fool! What should we say if a youth, who does not know what colour sunlight is, and who could not draw a straight line, were to jeer at Titian as a daubing old stupid? Or if a young lady, who contentedly sings B flat while her neighbours are singing B natural, were to dismiss Mendelssohn, or even Wagner, as a discordant old jackass? The things are parallel. Even for thinkers who are not beginners there must be some more fruitful way of studying philosophy than to consider all philosophers as so many ninepins to be bowled over. But for the tyro to begin criticizing is surely mere impertinence. What Ruskin says of another art is true here also:—"Respect for the ancients increases the power of the painter, though it diminishes his liberty; and if it be sometimes an incumbrance to the essays of invention, it is oftener a protection from the consequences of audacity. The whole system and discipline of art, the collected results of the experience of ages, might, but for the fixed authority of antiquity, be swept away by the rage of fashion, or lost in the glare of novelty; and the knowledge which it had taken centuries to accumulate, the principles which mighty minds had arrived at only in dying, might be overthrown by the frenzy of a faction, and abandoned in the insolence of an hour." A flagrant instance of disregard of this truth is found in the philosopher Descartes. Casting off all ties of authority, he philosophized on his own basis alone, and the result is that, in spite of all his

undeniable genius, there is not a single one of his main positions that has not been pitilessly rejected even by his own disciples.

I put it down, therefore, as the first condition of learning to think,—this Reverence towards the great Masters, and towards the individual teacher, which every art demands. This quality it is which supplies the principle of cohesion, by which all the arts have grown to greatness. Art-work is not the work of individuals, but the outcome of the united efforts of a school. You see it in the sculptors of Greece, in the stone-cutters of the Middle Ages, in the painters of Italy, in the musicians of Germany, in the athletes of England, in the dramatists of our Elizabethan era, and in the thinkers of Greece. The principle of irreverence at once makes all such combination impossible. Even in ordinary life it is a fruitful breeder of all kinds of misunderstanding; how much more in philosophy? Why, for example, have English thinkers learned so little from Thomas Aquinas? Simply because they learnt from Descartes to scorn him; and therefore now, when they read him, they cannot understand the simplest thing he says. They think he is such a fool that, if his folly is not on the surface, it must be in the background. Here is a specimen. G. H. Lewes says:—"Aquinas asserted that there could be only one inhabited world; and his grounds were these: if a second were admitted, there would be no reason for denying a third, and so on to infinity, 'which would be contrary to truth and revelation.'" Now I looked it up, and would you believe it, Aquinas never asserted anything of the kind, and the reasons for what he did assert were totally different, and the words in inverted commas were not there at all. Then is G. H. Lewes

a liar? No, he only had his folly-spectacles on. The question that St. Thomas was discussing was *Utrum sit unus mundus tantum?*—"Whether there be but one universe?" Under ordinary circumstances, G. H. Lewes would have known that the Latin *mundus* meant what the Greeks meant by *kosmos*, the whole complex of created things, and that therefore Aquinas' question meant, "Is there unity in God's universe?" And he would have learnt that the answer to the question was as wide in philosophical extent as the Evolution Theory. But all this was far too sensible for a schoolman, so *mundus* must be translated "inhabited world," and the whole thing is reduced to nonsense. Who after that can trust one word of what Lewes has to say on Scholasticism? His irreverence has put him out of court.

The next essential requisite towards learning the Art of Thinking is persevering toil at the drudgery of it. Every Art has its own drudgery. That of Thinking consists in the elementary practice of Formal Logic. We must learn to divide, and to define, and to distinguish, and to use words with full consciousness of their exact meaning, and to frame arguments, and to unravel sophistries—to split hairs, if you like. Accurate thought is impossible without it. You might as well try to excel in painting without first learning to draw. What is more, these logical exercises must be done under supervision, must be subject to instant correction. Nay, I believe that unless a man in his college days is used to every perpetration of a fallacy being greeted with shouts of laughter from his fellow-students, he will be likely to go on perpetrating fallacies all his life. I know there is a prejudice abroad against Formal Logic. It is irksome; it is stiff; it fetters the mind; it keeps our thought in a narrow groove;—

there are many objections to it. But I never said that the whole of Thinking was to be done in Formal Logic, any more than that all music consists in practising scales. I am convinced that Formal Logic is to the Art of Thinking what anatomy is to the Art of healing; or, to change the metaphor by an obvious association, it is what the skeleton is to the body. If we want our thought to have a backbone in it, we must practise dialectics. Bentham is the most logical thinker England has seen for centuries, and in his own line one of the most successful; study his works, and you will find that nearly all his strength is owing to his marvellous facility in logical division,—a power which is as distinctively a mark of his genius, as the argument from the absurd was of Zeno, or the ironic dialogue of Socrates. But if in any writer we find incomplete divisions, inadequate definitions, inconsequent syllogisms, or flagrant fallacies, we may conclude that he is no thinker. Christians are sometimes exercised in mind because several of the great geniuses of the day have discarded Christianity,—and that on the ground of advanced thought. This does not trouble me in the slightest. Take Huxley, for instance. He is a great investigator into the facts of biological science—none greater; but he is no thinker. His treatment of Hume's famous argument bristles with logical blunders. He gives in one breath three definitions of Nature which are intended to be equivalent, but in fact are (even on his own principles) mutually exclusive. Then he gives us this argument, and calls it reasoning:—Nature is everything which exists; if therefore a miracle exists it is part of Nature; but the very definition of a miracle is that it is against Nature; therefore no miracle exists. This is puerile. Take again his

answer to Dr. Ward's argument on Intuition derived from Memory,—an argument to which Mill gave in like a man, granting that our trust in Memory is intuitive, though he maintained it was the one exception. What did Huxley say? He said that there was no Intuition in it at all: we trust our memory because we find it pays. But how do we know we find it pays, except by memory itself? A more delightful vicious circle I never met, unless it be that of a student in my time in Rome, who answered his professor that space must have existed before the world, because when God created the world He must have had a place to put it in. It is true that dialectics can be carried too far, can become the end instead of a means, and then, of course, we have what is sometimes found in Scholasticism. Bacon has wittily described it:—"As many solid substances putrefy, and turn into worms, so does sound knowledge often putrefy into a number of subtle, idle and vermicular questions, that have a certain quickness of life and spirit, but no strength of matter or excellence of quality. . . . For the human mind, if it acts upon matter, and contemplates the nature of things and the works of God, operates according to the stuff, and is limited thereby; but if it works upon itself, as the spider does, then it has no end, but produces cobwebs of learning, admirable indeed for the fineness of the thread, but of no substance or profit." There may be a certain amount of caricature in this and other passages of Bacon; but while outsiders say, "A hit, a very palpable hit," scholastics themselves are obliged at least to say, "A touch, a touch, I do confess." There was then, and there often is now, when one is deeply imbued with Scholasticism, a tendency to dogmatizing and *a priori* reasoning on Nature, an air of finality

about one's statements, a readiness to dispute and decide *de omni scibili*, and to debate as eagerly on trivial questions, or questions that have no issue, as on really useful and important points. And these tendencies, with others, produced what Bacon censures, and what Leo XIII. in his Encyclical on Philosophy calls *nimia subtilitate quæsitum* and *parum considerate traditum*. But the best scholastics are not of this sort; and even in the others, many of these "vermicular questions" were hardly regarded as more than dialectical exercises, and were often followed up for the mere fun of the thing. Moreover, not all questions now-a-days called frivolous were necessarily so in reality. Thus schoolmen are often held up to ridicule for having gravely discussed the question, "How many angels could stand on the point of a needle?" It is funny; and was meant to be funny, in form. But what they were really discussing under this quaint disguise, was that deep question which all philosophers necessarily discuss, the Nature of Space, with the further question, "What conceivable relation have pure spirits to space?" But why did they put it so oddly? Why! I cannot tell. Look at one of the old Gothic Cathedrals; why do grinning gargoyles make faces at you from under the roof? Why are grotesque and comic creatures entwined in the lovely leafage of the sculptured gates? Why! I know not; it was the humour of the men. But even this degree of quaintness is absent from the pages of Thomas Aquinas. He, too, is accused of frivolous questions: well, so was Sir Isaac Newton. When he was studying the laws of light on iridescent surfaces, an old woman who lived next door to him remarked of him one day, "Poor daft old gentleman: why, he sits at the window for hours blowing soap-bubbles!" St.

Thomas Aquinas' frivolous questions always remind me of Sir Isaac Newton's soap-bubbles,—and those who object to them remind me of the old woman. At any rate, if there be danger in dialectics, it is sufficient to keep our eyes open and avoid it: there are few things that give us power which do not also bring danger with them: and dialectical skill will give us power: and without power there is no Art.

And indeed the next great requisite towards learning the Art of Thinking contains the preventive of any ill effects that might arise from dialectics. It is indicated in Bacon's words above: that the human mind must act upon matter, and contemplate the nature of things and the works of God, and thus operate according to the stuff and be limited thereby. If, then, we would learn to think, we must accustom ourselves to deal with realities, and not to toy over words or be entangled in notions. Art is concerned with things, not with notions; and there are things of the mind every whit as real as tables and chairs. If you want to understand what is meant by the reality of an idea, read the first part of Cardinal Newman's Essay on Development: in this part, which is purely philosophical, he treats of the developments and of the corruption of ideas. The following passage will give a hint of his meaning:—"When one and the same idea is held by persons who are independent of each other, and are variously circumstanced, and have possessed themselves of it by different ways, and when it presents itself to them under very different aspects without losing its substantial unity and its identity, and when it is thus variously presented, yet recommended, to persons similarly circumstanced, and when it is presented to persons variously circumstanced under aspects, discordant indeed at first sight, but reconcilable

after such explanations as their respective states of mind require: then it seems to have a claim to be considered the representative of an objective truth." Now, it is these objective truths which we must keep before our mind, if we would really think; and this necessitates the process known as Meditation or philosophic Contemplation. Otherwise we shall never think, we shall only be letting a stream of abstractions pass through our mind; we shall be dealing with mere symbols, and might as well be talking about *X, Y, Z*. Many a student is taught to discuss the theories, *e.g.*, of the union of soul and body: he can tell you all that philosophers have said on the subject; can classify them; can criticize them all; but he has never *thought* about it himself: the whole question is to him a mere dream, and if he adheres to any solution himself, it is simply for form's sake; it does not influence his life, it brings no beauty before his mental vision; he has never *contemplated* it. In Newman's language, our apprehension of the philosophic truths we talk about must be not only notional, but also real. Read the Grammar of Assent, and you will see what this means: I despair of conveying the full value of the distinction between notional and real apprehension and assent in a sentence or two: I must content myself with referring to it. Obvious though it seems, the distinction is (I believe) original with Newman. To my mind, it goes to the root of most of the bad thinking in the world. And since I have mentioned the Grammar of Assent, I cannot refrain from expressing my surprise that it is not yet on the shelves of this Library; it seems to me the most remarkable book on the Theory of Thinking written this century, certainly it is the most original. It is the *Novum Organum* of Implicit Thought: and in logical science

the theory of Implicit Thought is, I think, as distinct and as necessary an advance upon Induction as Induction was upon Deduction.

But I must proceed. I must make a fourth postulate. Our pursuit of the Art of Thinking must begin in reverence, must go on in willing drudgery, must rise to contemplation of the realities of the mind, and must lastly be motivated by undying enthusiasm. We must love our art, for its own sake, not for anything it can bring us. We must be ready to sacrifice everything for it: because its object is not only Beauty, but Truth, and Truth is divine. We must be real philosophers, *lovers* of wisdom: otherwise we can never become artists in the domain of Thought. The dry light of the intellectual world within us must not be dispersed in the humours of feeling, nor refracted in the unequal media of prejudice. Onward, whithersoever Thought may lead us, must be our cry; and we must be animated with such a spirit that neither terrors of hell, nor visions of Heaven, nor allurements of earth, nor unsteadiness of passions, nor intoxication of pride shall make us swerve from the straight path of intellectual light. For the natural home of true intellectual light is the Bosom of God.

On a motion by the Hon. J. Tudhope, a vote of thanks was accorded to the Chairman for his able address.

PROCEEDINGS

AT THE

FIFTY - EIGHTH ✦ ANNIVERSARY ✦ MEETING

OF THE SUBSCRIBERS TO THE

South African Public Library

CAPE TOWN, CAPE OF GOOD HOPE,

HELD ON SATURDAY, THE 7TH MAY, 1887.

The Hon. J. X. MERRIMAN, M.L.A., in the Chair.

Cape Town :

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1887.

Committee :

W. HIDDINGH, Esq. (Treas.)
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Hon. Justice SMITH.
Hon. J. X. MERRIMAN, Esq.
Rev. Professor FOOT.

R. M. ROSS, Esq.
Rev. Dr. CAMERON.
The Hon. ALFRED EBDEN, Esq.
CHARLES A. FAIRBRIDGE, Esq.

Auditors :

JOHN NOBLE, Esq.

| J. C. GIE, Esq.

Librarian and Secretary :

W. H. SEARLE, Esq. (Acting).

ANNUAL REPORT.

THE Committee of the South African Public Library wish to express their satisfaction that—notwithstanding the loss of a few old subscribers—the aggregate amount of annual subscriptions has been increased, and the daily attendance of readers and visitors has been well sustained throughout the year.

Owing to the reduced Government grant the Committee have been unable to take any steps for the appointment of a permanent librarian, but by the continuance of the services of the acting librarian the expenditure on the fixed salaries of the officers of the institution has been kept within the limits of the reduced grant, namely £400 per annum. And it is only by the strictest economy in the management of the Library that a fair sum can be set apart year by year for the purchase of additions to the current literature and to the reference department. From the Treasurer's account it will be seen that £250 has been expended on these additions during the year.

The works added to the Library by purchase and by presentation are classed as follows:—Miscellaneous theology, 31 vols.; political economy, government, &c., 13 vols.; science and the arts, 66 vols.; voyages and travels, 43 vols.; history, 116 vols.; biography, 47 vols.; Belles Lettres, 56 vols.; novels, 98 vols.; and miscellaneous, 42 vols.

Amongst these will be found several valuable works presented by the Imperial Government, the Colonial Government, the Corporation of the City of London, the Royal Geographical Society, the Royal Zoological Society, the Royal Colonial Institute, the Royal Society, the Royal Dublin Society, the Royal Astronomical

Society, the Norwegian Government, the Smithsonian Institution, America, the New Zealand Institute, the National Association for the Promotion of Social Science, the Birmingham Philosophical Society, the Meteorological Society, the Royal Bavarian Academy of Science, Munich, the Swedenborgian Society, London, Miss Julia Lloyd, J. Noble, Esq., J. Spyker, Esq., Martin J. Boon, Esq., A. Read, Esq., and the Rev. G. R. Drew, to all of whom the thanks of the subscribers and public are due.

The most valuable portions of the Reference Library, which are not permitted to be removed, are seldom brought to the notice of the ordinary reader or visitor. These mines of real wealth are kept unworked, and it would be doing good service to the Library as well as to the whole community if a few lecturers (each in his own department, history, biography, travels, natural science, languages, literature, ancient and modern, &c.) would act as guides to the several collections, as was done at the Birmingham Free Library in 1884, when lectures were delivered with the view of making the inhabitants acquainted to some extent with the many and great treasures in the Reference Section of that Free Library.

The number of volumes in the different departments of literature and science which were put into circulation during the year is as follows:—Miscellaneous Theology, 84; Political Economy and Government, 93; Science and Arts, 351; Voyages and Travels, 1,292; History, 941; Biography, 979; Belles Lettres, 564; Works of Fiction, 8,945; and Periodicals and Reviews, 5,625.

From a record kept, the number of readers and visitors to the institution during the past year amounts to 24,874, showing a daily average of 90, the largest number in one day being 137, and the lowest, 32.

The following works have been added to the Grey Collection:—“Polynesian Mythology and Maori Legends,” one volume, presented by Sir George Grey; “Pamphlet on the Bantu Language,” presented by the Rev. F.W. Kolbe; “Manuscript of the Revised Edition of the Kafir Bible,” presented by the Rev. A. Krapf; “Transactions of the American Philological Association, 1885” “Proceedings of the 7th Annual Session of the American Philolo-

gical Association, 1885"; "Katekisma La Hare" (by Miss Rainy); "Testamenta Watsopano, &c."; and "Table of Concords and Paradigm of Verb of the Chinyanja Language," being the first printed books in the Chinyanja (Lake Nyassa) Language, presented by Miss Waterston.

The financial statement showed a balance to the credit of the institution of £213 15s. 11d.

The adoption of the Report and Treasurer's Statement having been moved, discussion ensued upon it, when Professor RITCHIE moved an amendment to adjourn to a future day, the meeting to be held in the evening, and to be convened by circular sent to each subscriber.

After discussion, the amendment was withdrawn, and the original motion put and carried.

On the motion of Mr. CRAIG, seconded by Mr. RABINOWITZ, a vote of thanks was accorded to the retiring Committee, Treasurer and Auditors for their valuable services during the past year.

A ballot for a new Committee having been taken, the scrutineers, Messrs GOLDSCHMIDT and TOOKE, declared the following gentlemen to be duly elected to serve as a Committee of Management for the ensuing year:—

W. HIDDINGH, Esq., LL.D., Treasurer.

Dr. DALE,

Hon. Justice SMITH,

Hon. J. X. MERRIMAN, M.L.A.,

Rev. Professor FOOT,

R. M. ROSS, Esq.,

Rev. Dr. CAMERON,

The Hon. ALFRED EBDEN,

CHARLES A. FAIRBRIDGE, Esq.,

JOHN NOBLE, Esq.,
J. C. GIE, Esq. } Auditors.

CHAIRMAN'S ADDRESS.

The Hon. J. X. MERRIMAN then delivered the following address :—

It has been the custom for many years that the Chairman of the annual meeting of the subscribers to the South African Public Library at the conclusion of the formal business of the meeting should deliver an address to those who may happen to attend on the occasion. Last year the observance of this custom was honoured by a breach of the rule, partly owing to a failure on the part of the committee to find a suitable victim to sacrifice, but chiefly because it was hoped that a mere business meeting of the subscribers might elicit some discussion on the affairs of the Library, and by so doing infuse a little life into an institution which ought to be more worthy of the position that it holds. It would be fruitless to tell you how the committee were disappointed, or to lament over again the apathy which, in all matters of public concern, seems to be the besetting sin of our community. In their despair at ever being able to galvanise the subscribers into a more lively interest in their own affairs, the committee have on this occasion reverted to the old method of marking the annual recurrence of the meeting, and have done me the honour to ask me to occupy the chair, which has been filled by so many worthy predecessors. Not being a specialist, I feel somewhat embarrassed in the choice of a subject upon which I can presume to claim your attention as the "idle speaker of an idle day," fearing lest in my attempts to avoid the Scylla of boredom I may fall into the Charybdis of those of whom it is written "they try to be brief and they become obscure." I will attempt in the few minutes at my disposal to say a few words upon certain phases in the intellectual life of the Colonial Empire of Great Britain, in the hope that some one more qualified may pursue further an inquiry that is, I venture to say, of the greatest importance. In using the term "intellectual life," I mean everything that has to do with the growth or the manufacture of ideas, or of thought, as distinguished from the instruments of material welfare. It is infinitely more difficult to measure the one than the other. Our material progress is recorded in columns of statistics, and in lists of exports and imports, and he who runs may read; but the signs which record the intellectual life of the nation, the drift of the collective mind of multitudes of men, are far more obscure, and those who stand on the brink of the tide of circumstance and see the stream sweep past them can only dimly guess the direction in which the whole movement is tending. "Ordinary men," as a great historian remarks, "see the fruits of their action; the seed sown by men of genius germinates slowly. Centuries elapsed before men understood that Alexander had not merely erected an ephemeral kingdom in the East, but had carried Hellenism to Asia; centuries again elapsed before men understood that Cæsar had not

merely conquered a new province for the Romans, but had laid the foundation for the Romanising of the regions of the West." Yet, momentous as were the deeds of these two great men, and far-reaching as their effects have been, they pale before the incalculable importance of the national life, commonplace and ordinary no doubt as it seemed at the time, which, by the birth of ideas, and by the cultivation of the intellect, created those forces of civilization which we include under the names of Hellenism, or Roman civilization, of which Alexander and Cæsar were only the agents.

One of the most valuable lessons that history teaches us is the permanence of ideas in comparison with the material works of man, and how the creations of the intellect form the most imperishable part of the national history of a race. The world is strewn with the wrecks of ancient and mighty nations, once highly civilised and powerful, of which the ruined fragments, buried perchance in tropical forests, covered with desert sands, or haply even more effectually concealed under the flimsy constructions of a world that knows not even their name, seem like the fossil bones of dragons of the prime. Yet the ideas generated in rocky Attica and in sun-dried Palestine ages ago, each in their own way move the hearts of men at this day with a living force which will never die. Of the power and glory of Babylon only a few sculptured blocks and dented tiles remain, and the place of the great king truly knows him no more; while the glorious heritage of freedom and a free man's right, nurtured in its infancy, amid swamps and forests, by our German and Batavian forefathers, has, in the hands of their Anglo-Saxon descendants, transformed the world. Of the material evidences of the culture and the luxury of the mighty Roman Empire how little remains. Ruined theatres, broken aqueducts, here and there an inscription and a statue, serve to tell us of the past, and to enable us to piece together the pattern of that mighty fabric which covered the shores of the Mediterranean with a life fuller and more vigorous in many respects than that which has succeeded it; which filled North Africa and Asia Minor, now so desolate, with populous cities and stately temples, and which secured for its citizens possibly a happier, and certainly a cleaner, life than their modern representatives. All has passed away, but the spirit and even the letter of Roman law is a living force, and enters into the daily life of every civilised man. The sense of public duty and of devotion of the individual to the State is still an ideal after which modern democracies toil in vain.

I am aware that the foregoing remarks are well worn truisms; so obvious, indeed, that everyone will readily take them for granted, and, like many other lessons of experience, we are all the more ready to give them our assent because we have no intention of making the smallest practical application of their doctrine. We recognise, and we give our languid approval to the better, but we pursue the worse with all our heart and soul. It is almost

saddening to see the tendency of the age to the exaltation of pure materialism, and to have to recognise that our beloved country is one of the worst sinners in that respect. English people are never tired of their rows of figures, and of proclaiming to the world how rich and how comfortable they are, while they only too often justify the accusation of the poet, that England

“ Lets
Slow die out of her life,
Glory and genius and joy.”

More than ever in this year of Jubilee do the songs of the Philistines go up before the great British public, and more particularly the colonial section thereof. In a thousand articles we are reminded how big we are, and how energetic, what money we have borrowed, and how the fulness of earth is ours; and, in fact, as before the satrap of Media in Zadig, so before us is always sung with perpetual variations—

“ Que son mérite est extreme !
Que des grâces ! que de bonheur !
Ah ! Combien, Monseigneur,
Doit être content de lui-même ! ”

And it is only to be hoped that in our case too the very grossness and the constant iteration of the flattery may work its own cure, and that in our moments of sober reflection we may find time for an examination that will convince us that we have still much to do, and perchance much to suffer also, before we can, as the inheritors of the glorious traditions of England, fairly lay claim to the proud title of Greater Britain. While a true estimate of the condition of the intellectual life and tendencies, whether their future national existence is carried on as parts of one great whole or as separate communities, is of as much real importance as an estimate of their material wealth, it is from the nature of things far more difficult to arrive at, and however skilfully carried out, it must remain a matter of opinion, and at best can influence but few. As in meteorology, so in the life of nations the cycles are large and of unknown duration, and he who would frame a chart of the seasons must collect and compare a thousand observations. The most that the casual observer can do is to record the general aspect of the case as it appears to him, and if he does so truthfully, his labour will not be in vain. It is important to remember that the creation and development of ideas which are the truest sign of intellectual life, do not always accompany a high state of culture or of education, though, on the other hand, the creative faculty leads to a political and intellectual activity that brings the others in its train. In no country in the world is education held in higher honour than in China, where for centuries the whole administration has been in the hands of a class of *litterati*, yet no one will venture to contend that

China is a country in which intellectual life is active ; if indeed that can be called life at all which is a mere reproduction from an antique mould. The phenomenon is the more striking because neither in statecraft nor in commerce do individuals of the race show themselves destitute of originality and talent. Seldom have philosophers, schoolmasters, and rhetoricians obtained greater honour than in the Greek provinces of the Roman Empire, and never was there a wider diffusion of an elegant culture. But we know now that the intellectual life, seemingly so active, was really dead at its roots. As a branch of a tree set in the ground may continue to bring forth flowers and even imperfect fruit, but the reproductive energy is gone and decay follows all too soon ; so too the last ages of the Helleno-Roman culture were surpassingly fair to the outward eye, but the springs of life were choked at their source, the chill blast from the north came, and they crumbled away as if by magic, leaving, so for centuries it seemed, hardly a wreck behind. Yet if any of us could by some fairy power, like that with which imagination loves to play, have seen at the same time the civilization and the culture of the Rome of Trajan, and that of the England of Elizabeth, it would have been difficult for us to believe that the one carried within its bosom the seeds of absolute and ruinous decay, and that the other was in a vigorous youth, which in the plenitude of its manhood would open to man's intellect fields of thought far more fruitful if not outwardly so fair as those over which shone the radiance of a dying civilization. It is surely a question of some interest for us to try and frame for ourselves an answer to the question as to whether the outward and visible signs of civilization and of intellectual life as exhibited in politics, in art, and in literature throughout the British dependencies, are those which betoken an inward vigour and a power of originality which promises a healthy expansion of national life, or whether they rather betoken a weariness, and an absence of originality characteristic of a period of inactivity, of arrested development and in consequence of a shrunk and petty future. It seems almost treason, indeed, to suggest that any community under the flag of Great Britain could have a future of stagnation, so bright, so full of the promise of life and so glorious do the prospects of her dependencies seem. So, too, do grown-up sons, who hang about their rich fathers' house, often seem pleasant, brilliant fellows, with plenty of money to spend, and all the outward sign of prosperity, yet when turned out into the world to seek their fortunes away from the paternal wing they cut but a sorry figure. In looking at all the vast possessions of the British Empire, there are some signs which may make us question whether a provincial existence does not tend to the development of the material somewhat at the expense of the intellectual side of our national life, and we may sometimes wonder whether our surpassingly comfortable condition is in every way the best outfit for the future. On the other hand we must be struck by the

enormous gifts and advantages which have been showered upon us, and we shall be ungrateful indeed if we refuse to acknowledge the debt that we owe to the great mother who has given us at once protection and independence. I will endeavour very briefly to trace some of the characteristics arising out of our condition as they manifest themselves in the intellectual life of politics, of art, and of literature. I place politics first, for in no direction has the human intellect gained more victories, perhaps in none too has it experienced more disheartening reverses than in that special sphere of its development which includes within it the government and ordering of society under the reign of freedom and of law, which constitutes the highest and the best side of politics. There is none in which the supreme Caucasian mind has more surely vindicated its claim to be at the head of the human race, and it is for this reason that amid so much that is sordid and ignoble, and amid a vast crowd of selfish imitators, the study and the pursuit of politics may fairly claim to have attracted and absorbed in all ages some of the highest and best thinkers and workers. That you may not think that I am demanding too high a place for what is, I must confess, not often thought of as an intellectual pursuit, I would venture to remind you how closely the practical as well as the theoretical side of politics is interlaced with those other forms of genius which in the shape of art and literature constitute the crown and roof of true civilization. While a period of great culture may co-exist in a decaying state where all freedom and all desire for freedom has vanished, a period of true intellectual activity and originality generally precedes and accompanies a new birth of political life, and by a similar reflex action a great outburst of political activity or a revolution often gives birth to a vast desire for and paves the way for a ready adaptation of new ideas both in science, in law, and in the more purely ideal forms of genius. It is scarcely necessary to give examples of the foregoing law. The intellectual activity which had its origin in what is known as the Renaissance, or the contact of long buried Hellenism with a debased and degenerated Hebraism, gave birth to the Reformation in Holland, made free government once more a living force in the world, and prepared the way in England for the rule of Parliament and all that has followed upon it. On the other hand, Shakespeare, Milton, Bacon, and their intellectual descendants, were the children of the political ferment, and of the sense of a striving after freedom which was created by, and in its turn added to, the new world of thought, and the new dominion of man's mind. Nearer to our own times we can trace how the brilliant period of intellectual life in the XVIII century, whose evangelists and prophets were Voltaire, Rousseau, and their fellows, led up to the French revolution, and to that great breaking up of the very deeps of society, the force of which is scarcely spent, while in its turn the revolution gave birth to a period of mental activity of every kind, which has profoundly

influenced every branch of science and literature. There seems indeed to be a correlation of intellectual as well as of material forces, and just as heat, light and motion are interchangeable values of the same great natural law, so, too, those functions of the mind which find expression in poetry, in science, or in politics, are only manifestations of the same intellectual forces liberated and set in motion in their own particular shape by an all-wise Providence.

Here, in the colonies, we have no such long chain of antecedent circumstances to confuse and intersect the record of our mental development. We derive our culture of every sort second hand, and the various outward manifestations are merely the indications of the direction in which future growth may be expected rather than expressions of the result of underlying causes which have been for any length of time at work beneath the surface of society. The conditions, indeed, under which the political life of the dependencies of Great Britain is carried on is absolutely without precedent in the world's history, and it may well form the despair of all writers on constitutional law. Theoretically entirely subject to the Imperial Parliament, which is supreme, they are practically within undefined limits free to legislate and administer as if they were separate and independent communities, and while they have nearly all the privileges of independence they are protected from external foes, and are not called upon to contribute to the cost of that protection. Never surely did so many millions of men possess such material advantages in conjunction with a form of government which, within limits, gives so much opportunity for the healthy development of their powers of self-government as do the self-governing colonies of Great Britain. It is democracy under a bell glass, protected from the rude blasts that have elsewhere uprooted the feeble plant or forced it into abnormal and distorted growths. The provinces of the Roman Empire at first partially, and latterly entirely, enjoyed the citizenship of the empire city, and at the same time they exercised very large municipal rights and powers of self-government, but over all the Roman Governor was supreme, and the taxation collected for the support of the Imperial exchequer, gradually increasing as it did until it crushed the life out of the provinces, does away with any resemblance to the free and untaxed communities of the world empire of to-day. Spain, Holland, and France have each tried to establish a colonial empire, and their success has been perhaps greater than we are ready at a superficial glance to allow. But in every case the dependency has been subservient to the profit and advantage of the Mother Country, and whatever material results may have been derived, in no case did the establishment of communities of freemen form any part of the scheme.

In the first colonial empire of Great Britain, that which now forms the mightiest and most prosperous nation on the face of the earth, we may perhaps find the closest parallel to our own con-

dition, and in the New England colonies of America at the time when they elected their own governors, and were practically republics, we may possibly recognise a future development of our own colonial polity. But to the times of freedom succeeded the times of interference, the ties were drawn closer, and throughout almost the whole period the navigation laws and the regulation of trade were entirely in the interests of the mother-country, until the crash came, and the old Colonial Empire of Great Britain almost vanished from the earth. With us under the new Colonial Empire how different are the conditions; everything tends not to a closer contraction, but to a loosening of even the legitimate hold of the central power; so far from sending tribute to Great Britain, we receive annually, both indirectly and directly, vast sums from the long-suffering taxpayer, who is content to pay for his Imperial privilege. So far from being controlled by navigation laws, we are free to tax the manufactures of the mother-country, and to show our independence in every way. Truly, paraphrasing the lines respecting one of England's most famous men, the Fates may be said to have spun the thread of these thrice fortunate communities out of "their softest and their whitest wool," and, as I before remarked, never probably in the world's history has there been so free a scope for the absolutely unchecked development of the influence of the intellect on everything that pertains to the ordering and formation of society. Nor do I think, looking to the short time that the experiment has had time to work, that the result is discouraging. There is no evidence of the lack of originality, nor of that disinclination for change and for new experiments, that marks a stagnant or a declining intellectual condition. On the contrary, there are distinctly some very interesting developments of free government in the colonies that are deserving of much attention. In the first place it must be remarked that we have all been furnished forth with written constitutions based more or less closely on the unwritten constitution of the Mother Country, irrespective of the altered circumstances under which such constitution will have to operate. In every colony it must be understood that my remarks and those which follow are intended only to apply to those dependencies which are self-governing — where, for instance, what is called a bicameral legislature has been set up, the second chamber being more or less an imitation of the House of Lords, with similar, but more feeble, powers to those of the popular branch of the legislature, and with no pretension to the functions discharged by the Senate of the United States. As might have been expected, the arrangement has already led to disagreements and to dead-locks, and can scarcely be expected to continue. It is so extremely artificial that it probably militates against the healthy growth of true political life, which must be based ultimately upon a rational distribution of the forces of government. The executive powers are also entrusted to a committee chosen by the Parliament, known as the Cabinet, in

imitation of the practice in England. This form of government is essentially aristocratic in its origin, requiring as it does for successful working the formation of parties, which in a democracy are apt to degenerate into personal cliques, and it is at variance with the two most prominent tendencies of the democratic spirit. One, the desire of those who constitute the governing body, that is the people, to nominate directly their servants who are to do their business; the others, a disinclination to concern themselves with the details of supervision when once the power is entrusted to its nominees. In the system adopted by the dependencies of Great Britain, in imitation of that which is the growth of ages of Parliamentary strife in the Mother Country, the Executive power is the prize of a contest between a limited class of citizens, and from the nature of its tenure is subject to perpetual criticism, and weakened by the constant dread of a forcible close being put to its existence. The natural consequence is a tendency to trim and to purchase support by concession to prejudices, and also by a lavish disposal of material benefits. In the Dominion of Canada the anomaly is still further heightened by the fact that there are two complete sets of complicated machinery, which cannot fail to add to the difficulty of working the elaborate mechanism under which their society is organised. In Victoria there is an attempt to escape from results which became intolerable by the formation of independent boards, to which some of the chief functions of the Executive are entrusted, as, for instance, the management of the State railways, and the disposal of the patronage of the public service; and elsewhere there seems a disposition to resort to the same remedy. Whether this practice will cure the evil is uncertain; but I doubt not that, unless the genius of our race has lost its inventive faculty, some alteration will be made, both in the colonies, and perhaps in the Mother Country too, in a system that has outgrown its power of adaptation to the altered circumstances of education and the universal distribution of popular suffrage.

A still more noticeable feature in colonial democracies is the extent to which the State mixes up with, and enters into competition with, ordinary commercial pursuits. In this respect the dependencies of Great Britain have far outstripped the old country. With the exception of Canada, partially, and odd lengths of lines in one or two places in Tasmania and the Cape, the whole of the colonial railways are in the hands of the respective Governments. When we consider not only the magnitude of the undertakings, but also how intimately and how increasingly the facility of communication is interlaced with every part of the fabric of modern society, it is difficult to overrate the importance of the power thus given to the State over the individual, or the effect which that has in destroying a certain amount of original enterprise. We have so long been accustomed to see the telegraphs treated in the same way that we have ceased even to notice the additional power given to

the State by making it the channel of all communication. In many colonies, as in our own, the State administers estates and acts as the guardian of orphans and minors. In New Zealand it goes still further, and discharges the duty of a life assurance office. In other places it collects small debts, carries parcels and runs street-tramways. Everywhere it makes roads, water-courses and other works of improvement which commend themselves to the citizen. It would be hard indeed to know where the colonial notion of the true function of a Government is likely to stop short, and it is equally impossible to deny that much useful work is done which might else remain unperformed. At the same time one may recollect the far-seeing observation of De Tocqueville on the democratic tendency to cast all duties on the State, and what that tendency leads to, and when we remember that that great thinker was describing a community which had not dreamed of the lengths to which the colonies have gone in this direction, we may sometimes wonder whether the modern practice does not rather make for comfort and convenience at the expense of that strength of the moral fibre which is the result of individual exertion, perhaps of individual suffering.

A far more legitimate function is discharged by the State in the colonies as the great owner and disposer of land, and it is one which there, as elsewhere in the whole history of mankind, has a tremendous effect on the constitution of society and the individuals which make up society. The class which own the land and settle on the land shape the destinies of a country just as much now, in the days of the Homestead law in America, as in the times when Gracchus tried to re-establish the Roman farmer, or Stein and Hardenburg created the new Germany by reforming the land laws. Some of the most remarkable and some of the most encouraging signs of the true life of the political intellect of the offshoots of Great Britain are to be found in their treatment of this great series of questions connected with the settlement of land. Their efforts in this respect are truly original, and all they have to thank the Mother Country for is their mistakes, while it is not improbable that some of the remedies adopted may react on England. Everywhere we can trace an attempt to get the population on to the land, and in the progressive land tax of Victoria and in the scant justice with which contracts inimical to the general interest are treated in New South Wales, we see a sort of foreshadowing of the agrarian revolution which awaits older countries under the new order of things. In New Zealand there are even bolder advances towards a sort of State socialism in this matter, at least if I rightly interpret the last form of their protean land law. And though we who live here under a happier and more evenly balanced distribution of the soil may scarcely appreciate the questions which press for settlement in differently situated communities, it is difficult not to sympathise with the boldness that tries to cope with a problem that has puzzled generations of statesmen. I can only allude to the

vast system of public credit and the way it has been used, and the development of the advanced socialistic doctrine of the duty of the State to provide employment as being signs of the times, which all have their effect in forming a type of national character distinct from that which has produced it. Of course many of the characteristics which I have mentioned are peculiar only to some among the many dependencies of Great Britain, while others are common to all of them. Some, also, are apparent to older civilizations, but all these are far more luxuriant in their growth from not being tempered by the restraining force of inherited prejudice.

Two general mental tendencies may, I think, be discerned which contend for a share of the influence in forming the colonial mind on its political side. The one truly democratic, which looks on the State as omnipotent, and seeks to thrust upon it universal functions of the most diverse nature, and which at the same time manifest a boldness and a contempt for tradition in dealing with the problems that arise that may lead to strange conclusions. The other is a feeling of reverence for the authority and the opinion of the protecting State which lends a sort of unreality to public life, as if it were after all only playing at government, and by doing so in its turn adds to the apathy and the disinclination to mix in public life which is in itself a characteristic of democracy. It is possible that from these causes the colonial defects—if I may venture to hint at the existence of such things—of great boastfulness, coupled with a lack of earnestness, may arise, though it seems ungracious, in the face of the great benefits that I have enumerated, to draw attention to the less admirable characteristics of a provincial and dependent condition.

In travelling from the region in which the growth of the political intellect is displayed into that occupied by Art, we pass, as far as the colonies are concerned, from a scene of activity and originality into one of absolute and dreary barrenness. In regard to Art in the colonies one might repeat the well-worn joke about the snakes of Iceland, and indeed I should scarcely have alluded to it at all if it was not that in the present day there is a tendency to exalt the intellectual influence of Art, and to make the Anglo-Saxon, who, to do him justice, has never been much given that way, endue all the graces and refinements of softer nations. Of course, where there is great wealth there will always be a certain amount of Art, which ministers to the sensuous enjoyment of the few, but a general diffusion of the artistic sense by no means accompanies a state of high intellectual activity, or one of political freedom. When freedom died in Rome, Art flourished and expanded and beautified the very ends of the earth, as the handmaid of tyranny. In the very darkest days of corruption in Italy, the age of those despots whose history makes one shudder at the depths of depravity to which human nature can descend, never was the artistic sense more highly cultivated; it was the age of Rafaele, of Michael Angelo, of

Benvenuto Cellini, and of the Medici. Art, indeed, seems to be a gift, or a sense, dissociated from the exercise of the intellect, and to act as an anodyne which often deadens the pain that the loss of liberty entails.

It is with such reflections that we poor Philistines must comfort ourselves, for surely never among the sons of man were there so many millions utterly destitute of the artistic sense or of the gift of the appreciation of the beautiful as those who inhabit the colonies of Great Britain. In one or two of the Australian colonies there are picture galleries which contain some choice gems of British domestic Art, and we have imported the music-hall and the British drama to keep them company in forming the culture of the rising nations. We go to the fairest places of the world, we cut and hack, and how seldom do we plant. We cover the face of nature with our hideous stucco buildings, and when we do find a picturesque town, as we did here in Capetown, we improve it into the likeness of a squalid fifth-rate English suburb. This toleration of the mean and ugly is a peculiar gift and heritage of the race, or at any rate certain portions of it, and is not peculiar to our provincial condition. We may compare it with the remarkable and prodigious diffusion of Art through the whole of the provinces of the Roman Empire, which, as Friedlander says, "was without example in the prodigious development of its life and in the activity it showed in applying itself to satisfy a multitude of desires, of requirements, and of fancies from the most elevated down to the most common, and from the most extravagant to the most modest. Art in the time of the Roman Empire was productive for all degrees of culture and for all classes of society, over such vast circles did it spread culture and increase the taste necessary to enjoy the diversity of its creations."

When we remember the thousands of statues of all kinds and of a singular level of artistic merit that were spread over the whole Empire down to the smallest towns, when we read of emperors sending presents of their statues to obscure towns on the Black Sea, and municipal councillors and private persons vying with each other for the honour of being allowed to beautify their native places, we may with sorrow, and perhaps with shame, compare the doings of those days with these, in this respect, more degenerate times. It is true, indeed, that the Romans themselves had little artistic faculty except in architecture, that they despised artists, who were for the most part slaves, or at best freed men, and that in the times of the republic they were probably at least as inartistic as ourselves, but at a later period they accepted so universally the spirit of Hellenic culture, and became so imbued with it, that it becomes impossible to separate the elements of Romanism and Hellenism in this respect, and in the times of the empire we cannot dissociate the spirit which spread beauty and culture over the world from the sterner and more robust elements of the character which even in its

decay held together the Roman sway. There is in the modern world nothing like the blending of two such entirely different currents of thought into one national type. The spirit and the teachings of Hellenic Art and of the culture of refined forms of external beauty is still a potent force among many others which make up modern civilization, but it is external and artificial rather than an integral part of the national life—which in the colonies, at any rate, shows little trace of departure from the prosaic and unadorned ways of our forefathers. We must find such consolation as we may in applying to ourselves the lines which, all hackneyed as they are, describe what are the true arts that belong to an Imperial race :—

“*Parcere subjectis et debellare superbos*”

without fancying that we are ever likely to achieve much distinction as an æsthetic or artistic race.

In literature and the non-material creations of the intellect we labour under no such racial disabilities as those which forbid us ever to hope for much general artistic development in the colonies. Colonists are the descendants of the countrymen of Shakespeare, of Voltaire, of Goethe, and of all the glorious company who have by the creations of their genius beautified and enriched literature. In science and in letters we are the heirs of no system which is outworn, and which has spent its force, and lost its originality. From England, from Germany, and from France the great stream of modern thought flows down to us ample and rich beyond all description, and from one or other of its great sources fresh accessions are always being made to its volume. In this matter certainly to us has been entrusted a tale of talents far in excess of the beggarly outfit with which other infant communities began their career. Considering all this, it is with a certain amount both of surprise and of disappointment that we are bound to confess that so very little original work has been done by way of adding to the common store, and that as far as the outward and visible signs go there seems to be no indication of any activity, scarcely indeed of any life, in the colonial intellect in this respect. I do not go too far I think in saying that no original work of any value in literature has been produced in the British colonies, nothing for instance that could in any way compare with the “*Federalist*,” which we may fairly claim as the production of the former colonial period. A few respectable compilations, chief among which Todd’s and Bourinot’s works on Parliamentary Government, some extraordinarily big and bad Australian histories, and some more modest efforts in the same line from our own colony, which deserve a better fate than to be classed with their more pretentious brethren.

In the higher and more imaginative walks of literature, the blank is still more depressing. Poetry, at once the most perfect and the most spontaneous child of man’s genius, has not emigrated,

and I do not know whether it is encouraging or not that there is even a scarcity of that terrible creature the aspiring minor poet, whose lines in countries more favoured by the muse are wont to find an uncongenial home in the corner of newspapers. I should except of course those delicious lyrics, which shed such a grace over the columns of our own "*Patriot*," and perhaps also some local melodramas that seem to be manufactured to suit the Australian palate. In works of imagination we are scarcely better; but there is an improvement. We may claim, as a child of colonial soil, "Sam Slick," and the other works of the witty clockmaker. There is one good novel produced in Australia, if not by an Australian born, "His Natural Life," by M. Clarke, and we, in South Africa, should certainly not forget "The Story of an African Farm," a work of true and remarkable genius, which holds out a promise that its gifted authoress may some day stand among the great writers of her sex. Apart from these too scanty exceptions, I fear that even the most partial among us must allow that our intellectual has not kept pace with our material production, and that if by some cataclysm the dependencies of Great Britain were to be wiped out of existence to-morrow, the great world of thought, and the capital stock of ideas that forms the true wealth of mankind, would not thereby suffer any tremendous loss.

It is not easy to find a reason for this state of affairs. There is nothing in our race that compels us to intellectual stagnation, for we may claim in this respect a share in the heritage of most advanced races in the world, while the enterprise and energy shown in other matters forbids us to think that those who have done so much labour under any special mental disabilities. Nor can we seek a cause in the exterior conditions under which our life is passed, for instances might be multiplied to show how little genius is trammelled by externals, and how, from amid the most sordid surroundings, and from the poorest and most barren soil, writers and thinkers have arisen whose names and whose works are immortal. Chill penury, at all events, will never freeze the genial current of the soul of any of our mute inglorious Miltons. With the memory of Burns, of Keats, and of Carlyle before us it is difficult to subscribe to the opinion of De Tocqueville when, in attempting to account for the lack of original poetry in America, he says:—"Nothing conceivable is so petty, so insipid, so crowded with paltry interests, in a word, so anti-poetic, as the life of a man in the United States," for to those I have named and to many other original thinkers the same description of their surroundings would have applied. The same writer—and I quote him because his great work on democracy seems to me to afford many lessons for our own guidance—after saying that "It must be acknowledged that among few of the civilised nations of our time (he wrote in 1840) have the higher sciences made less progress than in the United States, and in few have great artists, fine poets, and celebrated writers been

more rare," goes on to say that "Europeans have attributed this to democracy, and they have supposed that if a democratic state of society, and democratic institutions, were to prevail over the whole earth, the human mind would gradually find its beacon lights grow dim, and men would relapse into a period of darkness." Considering that democracy, or the assertion of individuality, is the very essence of Hellenism, and that Athens was at once the mother of art and literature and of democracy as well, it seems difficult to see how this opinion could have arisen, and De Tocqueville rightly adds that he thinks that those who express it confound what is democratic with what is American. He accounts for the lack of literary effort partly by the form of religion, "which is unfavourable to art, and yields a reluctant sufferance to literature," and partly because "at a time when the American people were devoting themselves to useful arts and means of rendering life comfortable, learned and literary Europe was engaged in arts and literature. Hence they took these things second-hand."

It is, of course, needless to point out how immensely the conditions of intellectual life in the United States have changed since the above was written, or how there is in that great country at the present day growing up amid new conditions of life and of society, and with amazing fertility, a literature at once cultivated and original. The material conditions under which intellectual life is carried on in the colonies is not dissimilar from those of the United States in the years referred to, when De Tocqueville wrote, and colonists like the Americans are prepared to let their literary energies lie dormant, and to take their ideas second-hand. Perhaps, too, for them a spring-time may come which may result in a distinct type of literary culture; some colonial Lowell or Bret Harte may arise, who will give to colonial humour and to colonial pathos a separate and distinct place of its own, or perhaps even in the fulness of time a colonial James may evolve studies of character in the garb of fiction as clever, as fine spun and as dreary as their American prototypes. All we can say is that at present there is no sign of any such development, and in our case the special circumstances of our provincial existence militate against the creation of a literary school of our own.

The improvement of communications, and the regularity with which cheap literature is spread to the ends of the earth, at once does away with the demand for local productions, and increases the facility with which anything at all likely to attract attention finds its way to the great centre of civilization. The products of genius, like those of the soil, seek the best market, where the increasing crowd of readers, and their continual craving for something new, ensures the sale of even those books which nobody much esteems. One result of this natural law is to take away from those who have not even that which they have, and to destroy, or at any rate to

retard, the growth, as regards literature, of any of that energy and originality of intellect which the dependencies have shown that they do not lack in certain other directions. The evil must, however, work its own cure, for even in this advanced age no one has been found bold enough to recommend "Protection" by way of encouragement to native talent, or to suggest a tax on imported ideas.

I wish very briefly to summarise my conclusions. I think that on the whole it would be just to say that the dependencies of Great Britain show many signs of an active and original development of intellectual life in the matter of politics, and that many questions both of government and of society may find new and unthought-of solutions in these communities; that this activity and originality has to contend with a spirit of apathy and a want of earnestness, arising partly out of the inherent qualities of a democracy, and partly also out of the state of provincialism that gives an air of unreality to public life. On the other hand, that very great advantages have arisen from the peculiar system under which the dependencies of Great Britain have sprung up, and that we have enjoyed at once the privileges of freedom and of immunity from external danger without parallel in the history of the world, both of which have had a great effect on our intellectual condition.

In Art I do not think it is possible for the most partial observer to contend that the colonies show much development in the present, or much promise for the future. That the accumulation of wealth will, in their case, as elsewhere, produce a class who will attempt to secure the material evidences of their riches in the shape of works of Art is likely enough, but unless some great change passes over the race there is an hereditary disability which will prevent the formation of a general artistic sense like that, for instance, which permeates Japan, and seems to be inherent in the craftsmen of Eastern nations. This disability is strengthened rather than diminished by the very advantages of our social condition. In Literature, if we may judge by the example of the United States, the outlook is more cheerful. There is no reason to think that we, as a class, have lost the divine faculty of genius which is the best heritage that we derive from our forefathers; but rather that we are only journeying through a sort of intellectual Sahara, and that there may be a promised land of exuberant fertility beyond. The multiplication and improvement of the means of communication and of those for the diffusion of knowledge tend to centralisation of thought, and it is time alone which can effect a change in this respect. It may not be our lot to see the provincial schools of the British Empire crowded with scholars from the Mother Country like those of the provinces of Rome, and it will be long indeed before our municipalities seek to erect statues to distinguished philosophers or to successful schoolmasters; but there is no reason why we in the colonies should not attain to general level of culture of New

England, and it is only when we do so that we can hope to exercise upon the world the influence that may belong to our wealth and position.

I hope that in these few remarks I have not said too much. I know how perilous it is not to throw a few grains of incense on the altar of national pride, but it is well sometimes to turn from the mart and the mine, from power and from wealth, and to reflect that it was not by these alone that those who went before us made the names of England and Holland, of Germany and France famous in the world. These are but the results of qualities of mind, and in these it will be well that those that come after us are not found lacking, for as the poet truly says in speaking of modern progress :

“ Children of men ! Not that your age excel
In pride of life the ages of your Sires,
But that ye think clear, feel deep, bear fruit well,
The Friend of Man desires.”

the following table is given for the purpose of showing the relative values of the different kinds of property in the different countries.

The following table is given for the purpose of showing the relative values of the different kinds of property in the different countries. The table is divided into two parts, the first part showing the value of the property in the different countries, and the second part showing the value of the property in the different countries.

THE FOLLOWING TABLE IS GIVEN FOR THE PURPOSE OF SHOWING THE RELATIVE VALUES OF THE DIFFERENT KINDS OF PROPERTY IN THE DIFFERENT COUNTRIES.



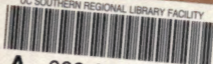








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